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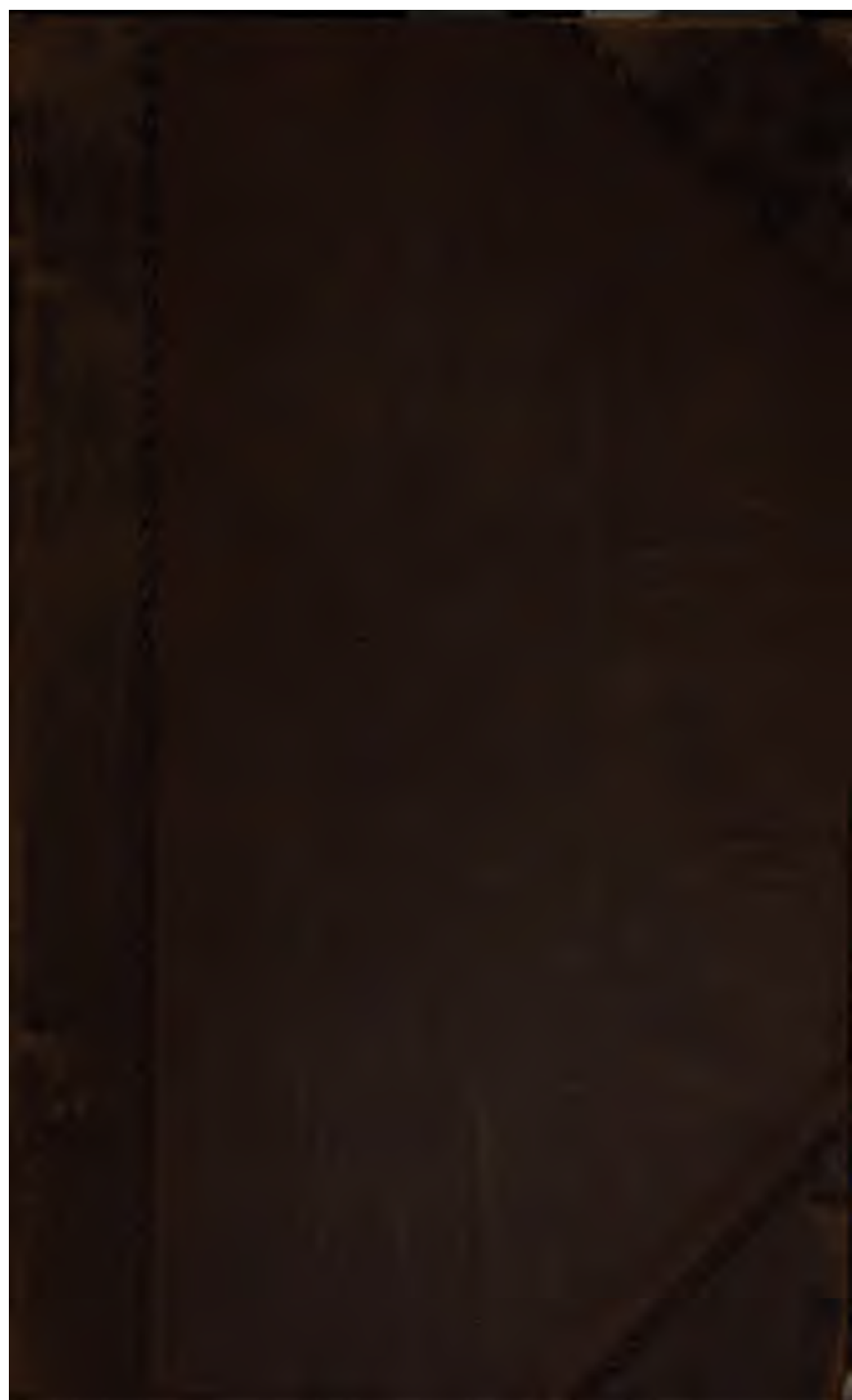
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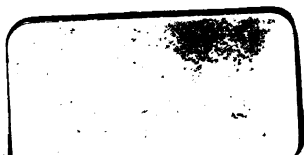
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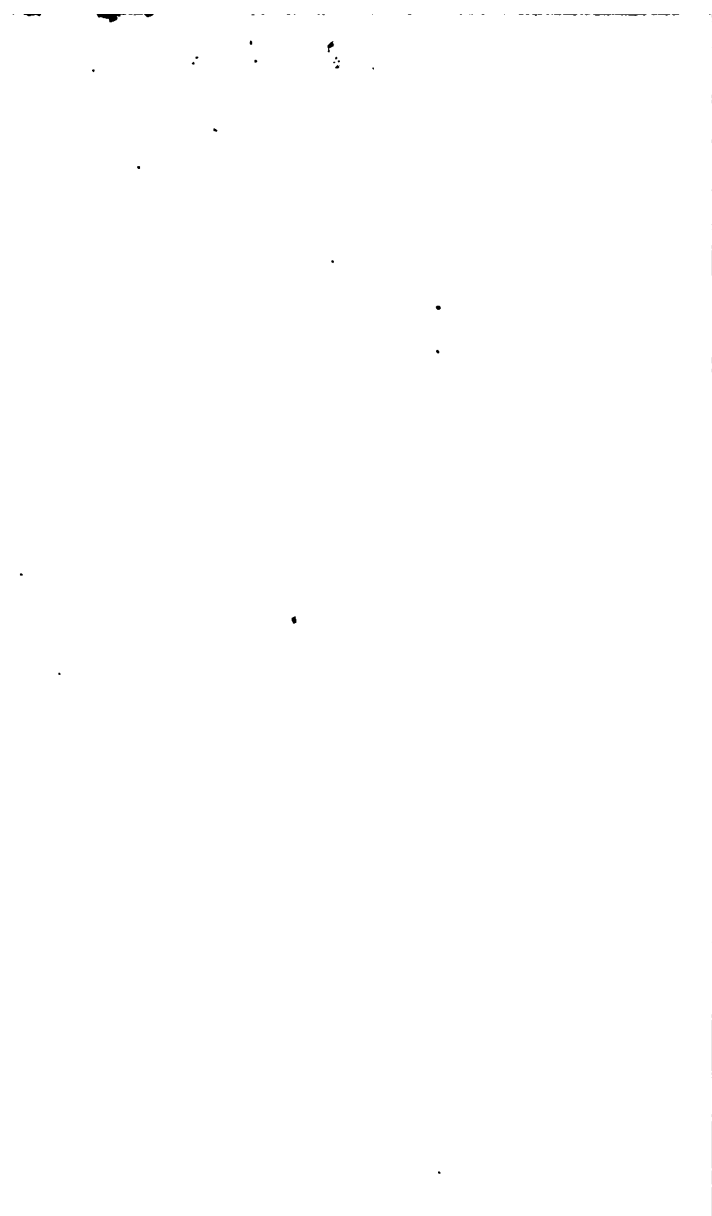
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LIGHT FROM THE WEST.

OR

The Cornish Parochial Visitor.

EDITED BY

THE REV. H. A. SIMCOE.

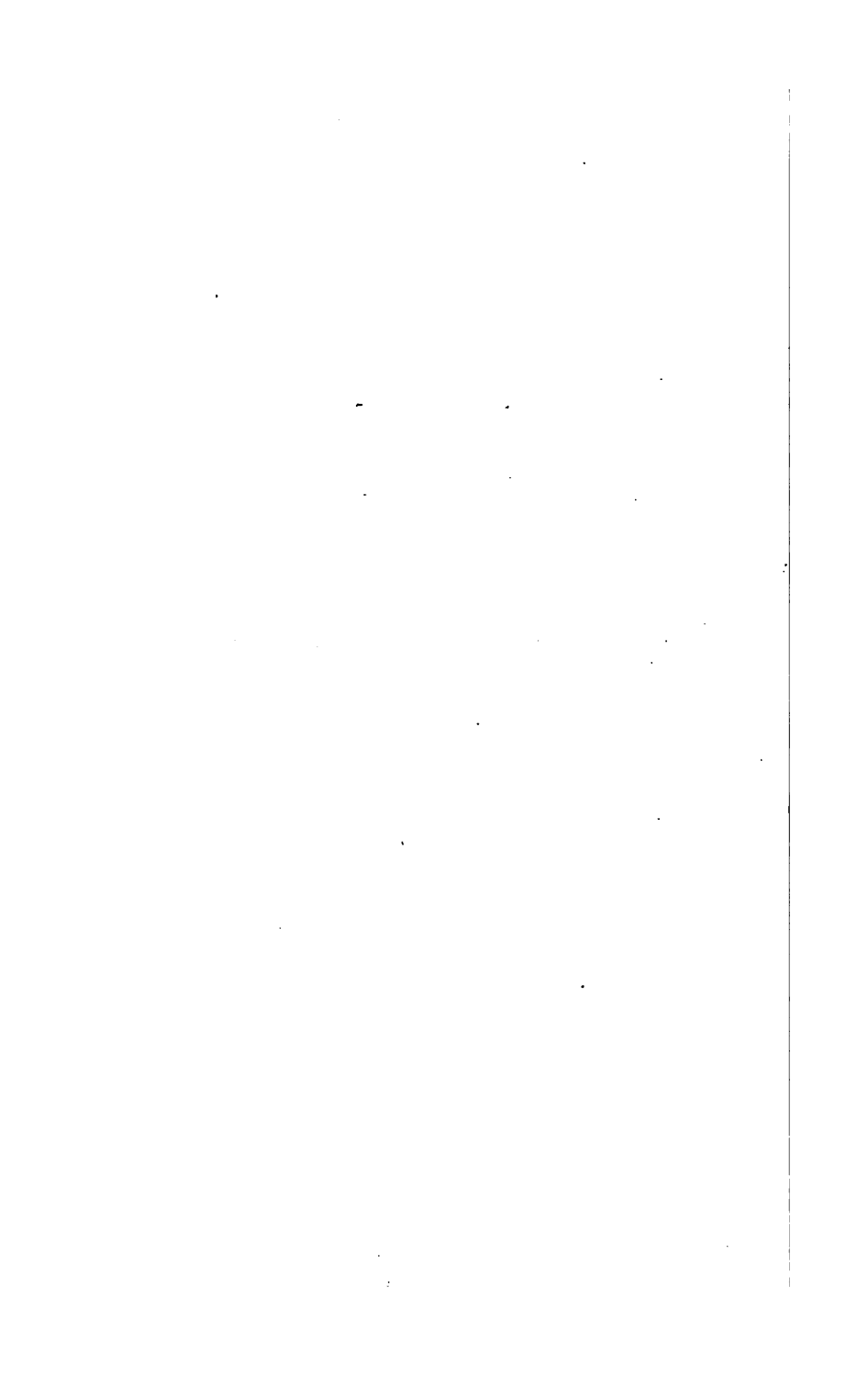


REV. H. A. SIMCOE, NEAR LAUNCESTON, CORNWALL.

Published by

**SERLEY, BURNSIDE, AND SERLEY, FLEET ST. LONDON; MADDOX,
LAUNCESTON; ROWE, PLYMOUTH; POLYBLANK, TRURO;
LIDDELL, BODMIN; AND ALL BOOKSELLERS.**

1844.



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LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. I.]

JANUARY, 1844.

[Vol. XIII.]



THE NEW YEAR.

THE birth-day of a New Year! how shall we welcome it? with the mirth which is madness? with the joy of fools, which is like the crackling of thorns

under the pot? with wine wherein is excess? or rather with that intermingling of the joy of thankfulness, and the solemn feeling of humiliation which so well befits us as tenants of a world like this, where of necessity 'joy and sorrow sweep the chord by turns?' For when we look back from the ascended eminence of a New Year upon the way we have left behind reflections there are indeed of joyful thankfulness for mercies and blessings which we can trace at every turn—dangers escaped—difficulties smoothed—and many an apparent evil, of dark and fearful import, which we can look back upon and see distinctly to have been made to work for our good—and a pleasant thing indeed it is to be thankful—and well may we rejoice over the past. And yet the same reflecting eye will recall to our attention many a scene that will tend to sober this rejoicing, if not to exchange it for sorrow and humiliation. For what return have we made for these multiplied mercies, these many good and perfect gifts which have been showered from above upon our path. 'I hate ingratitude in man,' said one well read in human nature, 'worse than lying vainness, babbling drunkenness,' &c.—but what prints of this monster sin may not be found in our path—what talents have we received only to hide in a napkin, or squander upon any thing or every thing but on Him who lent them—whose they are, and to whom the account must be rendered!

And again, the reflection that we are now one year nearer to our eternal state, what a sobering effect should it have! If we have to look to the past and review years, months, and days which have passed and still left us 'unfurnished for the world to

come,' surely not more unreasonable is the mirth of a madman in his chains than our's under such circumstances! And if the review happily tell us of "salvation nearer than when we believed," the thought of what remains to be put off, and what to put on, in order to our meetness for that desired inheritance, will still season our joy, and preserve it from degenerating into aught that is unbecoming the "reasonable service" of the follower of Christ.

With thankfulness for mercies received; with humiliation for mercies neglected; with penitence for talents misemployed or abused; with holy determination to redeem the entrusted hours of the present year to better purpose than those of the last; so may we best welcome the year that now is—so may we lay up the best foundation for the true happiness of those yet to come!



SHORT SERMON.

"If the Son therefore shall make you free, ye shall be free indeed," John viii. 36.

THE sons and daughters of men are usually backward to acknowledge their real state before God. The flattering whispers of a deceiving heart tend to lull suspicion asleep, and to close our eyes against the light of truth.—A melancholy consequence of our reluctance to acknowledge our spiritual condition is this; we disregard the remedy provided for our moral

sickness, and thus wilfully deprive ourselves of the blessings of salvation. In the preceeding verses the adorable Saviour had said to those Jews which believed on him, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." They were offended at this declaration of the Redeemer, and answered him, "We are Abraham's seed, and were never in bondage to any man; how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, whosoever committeth sin is the servant of sin:" this is an universal truth: whosoever committeth sin is a slave under the worst of masters. And the servant abideth not in the house for ever; he may be dismissed at the will of his master: but the son abideth ever by an indisputable right: "If the Son therefore shall make you free, ye shall be free indeed."

Our subject, my brethren, is *Christian freedom*; what it is in itself, and who it is that confers it. We in this favoured land may justly boast of our civil liberty; it is a blessing which cannot be too highly valued, or too jealously maintained. But whilst we are led to exult in the possession of civil freedom, we are too apt to forget the yoke of spiritual bondage under which we groan. It is an affecting truth,—the more affecting because it is not felt, it is not believed,—that the great mass of mankind are in a state of *slavery*: the carnal unrenewed state is a state of bondage. And first there is a state of bondage to the *Law* as a "covenant of works." The law of God is a perfect transcript of the divine will; it is like its Author, "holy, and just, and good." Such

is its spirituality and extent that it demands complete universal obedience, and a curse is denounced against all those who come short of that obedience. It is quite certain, my brethren, that we do not, because we cannot, yield this perfect obedience to the law of God; we have all broken it in thought, word, or deed, not once but repeatedly: if but one unholy motion has sprung up in our bosoms, that one unholy motion is quite sufficient to bring us under the curse of the law: and is not this, I would ask, a state of dreadful slavery? Is it not a state of miserable bondage to be exposed every moment we breathe to the penalty of sin and the vengeance of Almighty God? But, further, we are led to observe that our natural state is a state of subjection to evil habits. We are under the power and dominion of sin. We are indeed the servants of corruption. Some, through the restraining grace of God may not go to such great lengths of wickedness as others, but yet the principle in all is the same; all are in bondage to sin in some form or other. Illustrations of the melancholy truth are supplied by the cases of the intemperate, the unclean, the covetous, and the envious man, with the thousand varieties and modifications of each particular sin: the tide of corruption rushes onward with a current deep and strong, plainly exhibiting the enslaved state of mankind in general to sin. But again, in our natural condition we are in bondage to death. We read of those who "through fear of death are all their life time subject to bondage:" even the real believer in Jesus is not altogether free from the fear of death. Supported as he is by the hope and consolations of the Gospel, well

assured that "for him to die is gain," still flesh and blood recoil from the approach of the last enemy: he is enabled finally to triumph over death and the grave, but nature fears the pang of dissolution. As it regards however the unbelieving many death is the king of terrors to them; fear of death is the ghastly spectre which haunts their imaginations from time to time. There are indeed seasons when they contrive to banish the thought of death from their minds, yet it is but a temporary relief, it will ever and anon return to carry dismay and consternation to their inmost souls, The sound of a passing knell will throw a paleness over the cheek, whilst it proclaims the solemn lesson, 'remember thou art mortal and must die.' The thought of an hereafter, the thought of standing before the bar of an eternal God to receive from his lips an eternal doom, it is this which gives to death its real terrors. And, my brethren, is it not a grievous bondage always to be living in the fear of death? We have spoken now of the state of spiritual slavery which is the natural state of all; every unconverted man, every man who has not experienced the power of renewing grace upon his soul, is in a state of bondage to the law which denounces a curse against every transgression, even in thought; in bondage to sin which exercises over him a tyrant sway; and in bondage to the fear of death.

We will in the next place go on to speak of *Christian freedom*, or that glorious liberty wherewith Christ makes his people free.—It is a real substantial liberty, not a false and delusive one;—"If the Son therefore shall make you free, ye shall be free indeed." The eternal Son of God is the mighty deliverer of those

who believe. And, first he frees us from the bondage of the law as a covenant of works. Christ is the great law fulfiller; by his obedience unto death, even the death of the cross, he hath redeemed us from the curse. Decisive justice was fully satisfied by the atonement made for sin, and the accents of mercy were "Deliver him from going down into the pit; I have found a ransom." But again, the Son of God sets his believing people free from the power and dominion of sin. He imparts to them the gracious influences of his holy Spirit to renew and sanctify their souls; and "where the Spirit of the Lord is there is liberty." Sin does not "reign in their mortal bodies that they should obey it in the lusts thereof." The legal covenant afforded them no strength effectually to resist sin; but the covenant of grace into which they are brought, contains unchangeable promises, never-failing springs of strength for the mortification of all sin. Besides, they come under the powerful influence of Gospel motive—the love of Christ constraining them to live to the glory of Christ. They are dead to the world, its allurements on the one hand, and its terrors on the other; for this is the victory which overcometh the world," even the *faith* by which they are animated. Thus the Lord's people being "made free from sin and become servants to God, have their fruit unto holiness, and the end everlasting life."

But once more, Christ sets his believing people free from the fear of death. Where the law does not condemn, where sin does not enslave, there death has lost its power. The language of freedom is. "O death, where is thy sting? O grave, where is thy

victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God which giveth us the victory through our Lord Jesus Christ." The believer calls to mind that glorious declaration of his Lord, "I am the resurrection and the life, he that believeth in me, though he were dead yet shall he live; and whosoever liveth and believeth in me shall never die." From this he derives his consolation and encouragement—because Christ lives he knows he shall live also. He looks forward to the darksome valley of the shadow of death animated by a hope full of immortality. He can adopt the assurance of the Apostle and say, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." To the Christian death is unspeakable gain. Instead of being the king of terrors he is the messenger of peace. He comes to knock off the shackles of mortality and make us 'prisoners of corruption free.' The believer feels a holy joy and triumph in the prospect which stretches beyond the grave: he knows that although flesh and heart fail him, God shall be the strength of his heart and his portion for ever. He longs to be at home, and fully sympathizes with the Apostle when he said, "I have a desire to depart and to be with Christ which is far better:" far better to be at home than in an enemy's country; far better to reign than to suffer; far better to wear the crown than to endure the cross. How glorious now, my friends, is the liberty wherewith Christ makes his people free! It is a perfect freedom; every chain of the natural state is broken; "If the Son shall make you free, ye shall be free

indeed." How strikingly displayed the grace and mercy of the Saviour in conferring this freedom on his believing people! No other condition is required for our obtaining this liberty than a sense of our need of it, which leads us to apply by faith to him who alone can bestow it. The prophet Isaiah, looking forward into the bright future of distant times, introduces Christ as describing his office and commission from the Father, "The Spirit of the Lord God is upon me, the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." How encouraging is the latter part of this passage to all those who are sensible of the dreadful state of spiritual slavery under which they groan! The language of desponding fear may be, "I am so fast in prison that I cannot get forth:" "O wretched man that I am, who shall deliver me?" nevertheless Christ came to announce "liberty to the captives, and the opening of the prison to them that are bound:" these are "glad tidings of great joy." How should we be stirred up therefore to look to this great Deliverer from bondage! Let us apply to him as our Law-fulfiller, to redeem us from the curse of the law; as our mighty King to rescue us from the power of sin and Satan; as our Friend and Saviour to relieve us from the terrors of death, and smooth our passage to brighter worlds above. O, my friends, unspeakably glorious is the liberty enjoyed by the people of God! how rich are the privileges connected with it! The Spirit of adoption is sent into their hearts, whereby they cry, Abba, Father: they are

admitted to the closest intimacy and fellowship with himself in all the endearments of love. The most difficult duties are made pleasant to their souls, and they do indeed exult in the service of God as perfect freedom. But the blessings conferred on Christ's believing ones, who are made free by his grace and Spirit, shall not be limited to this present time: throughout the ages of eternity shall redeemed saints delight themselves in the Lord their God.

CHARLES.



FATHERS OF THE ENGLISH CHURCH.

MEMOIR OF WILLIAM TYNDALE.

THERE is no period of British history more deeply interesting than the reign of Henry the Eighth. Nor

is there any historical event upon record calculated to excite our feelings so intensely as the first publication of the sacred Scriptures in the English language; which took place during that extraordinary era.

Portions of the holy oracles in manuscript, veiled with glosses, had been permitted by the Romish Church to be read in English; but this was under restrictions which nearly amounted to a prohibition, except to a favoured few of the nobility and clergy; so that instead of a free and honest circulation of divine truth, like the water of life, flowing to invigorate the virtues, and ameliorate the sorrows of the people, such selections, glossed and limited, produced a nig-gard stream, and that basely polluted.

The struggle to throw off the unholy domination of the Romish church over conscience, which commenced with the origin of papal usurpation, had in later years become strong and determined. The language of Milton, when alluding to this epoch, is peculiarly impressive; 'When I recall to mind, at last, after so many dark ages, wherein the huge overshadowing train of error had almost swept all the stars out of the firmament of the Church; how the bright and blissful Reformation, by divine power, struck through the black and settled night of ignorance and anti-christian tyranny; methinks a sovereign and reviving joy must needs rush into the bosom of him who reads or hears, and the sweet odour of the returning Gospel imbathes his soul with the fragrancy of heaven. Then was the sacred Bible sought out of the dusty corners, where profane falsehood and neglect had thrown it; the schools opened; divine and human learning raked out of the embers of forgotten tongues; the princes

and cities trooping apace to the new erected banner of salvation ; the martyrs with the unresistible might of weakness, shaking the powers of darkness, and scorning the fiery rage of the old red dragon.' The overbearing pride and pomp of the prelates, and the open debaucheries of the monks, hastened their downfall. So notorious was this, that when Tyndale pressed upon Sir Thomas More the wretched immorality of the Pope and clergy, while it excited his anger, the only reply he made was, 'Our mater is not of the lynynge but of the doctryne.' In addition to the influence of this profaneness upon public opinion, the seed sown by Richard of Hampole, and Wickliffe, in their attempts to circulate scriptural knowledge, was secretly producing a rich harvest, and the effects extended to every class of society.

In vain were promulgated canons, acts, and proclamations, to limit or stay the progress of inquiries after present happiness and, that all-important object, —future felicity. Absurd and despotie laws to chain the mind and enslave the conscience, although accompanied with an awful train of terrors, tortures, and death, appeared to excite, instead of repressing, the spirit of free and serious inquiry.

Conscience, pressing upon the mind a solemn sense of personal obligation to answer for our faith and conduct, how feebly soever enlightened, can never be extinguished by human power. The burning of a martyr, known to be a good and a godly man, excited among the spectators of those horrors the inquiry, Can Christianity sanction such cruelties ? while the avidity with which the translations of the New Testament were destroyed, led the populace to believe

that the Church of Rome was opposed to the Gospel, and was endeavouring to conceal those sacred truths in a language known only to some of the prelates and monks. They were sufficiently enlightened to see that the influence of the moral and spiritual sun was obscured from them, instead of shining forth in its splendour, equally to guide and comfort man, whether the inhabitant of a palace, of a cloister, or of a cottage.

A general discontent prevailed in England against a pompous cardinal and a corrupt clergy, when Luther, supported by some of the German princes, boldly threw off his allegiance to the Pope; and by the publication of the Bible in German, laid the basis of that immortal structure—the Protestant Reformation. The cause of truth spread with rapidity. In January, 1525, the aged Le Fevre printed the New Testament in French. And, about the same time, William Tyndale, a man whose memory will ever be dear to the British Christian, prepared to publish a translation of the sacred Scriptures in his vernacular language, an object which had occupied his mind with intense anxiety for many years.

This apostolic man was descended of an ancient and honourable family, who for several centuries were settled on the banks of the Tyne, in Northumberland. His ancestors were the Barons de Tynedale, whose seat was Langley Castle, a small but strong fortress, the ruins of which have resisted the ravages of time: they are beautifully situated on a rising ground in Tynedale.

During those intestine commotions which desolated this country, the wars between the houses of York

and Lancaster, Hugh Baron de Tyndale joined the weaker party, and escaped from the field of battle, fled for refuge in Gloucestershire under the assumed name of Hytchins. Thus stripped of his honours, possessions, and even of his name, the distressed fugitive could not have conceived that these troubles would lead him to an alliance, the issue of which was destined to immortalize the name that he had concealed, and engrave it upon our memories as one of the most illustrious of all the noble names which have richly adorned our nation. The concealed Baron married Alicia, daughter and sole heiress of — Hunt, Esq., of Hunt's Court, Nibley, Gloucestershire. This property descended to John Tyndale, *alias* Hytchins, his son and heir; who had three sons; John, who became a distinguished merchant in London, Thomas, and William, the subject of this memoir. Several branches of the family were honoured with knighthood: Sir John Tyndale attended at the coronation of Queen Ann Boleyn, as a Knight of the Bath.

William Tyndale was born at Hunt's Court, about the year 1477. At a very early age he became a diligent student in the University of Oxford, having been instructed from a child in grammar, logic, and philosophy: he continued there until his proficiency in the Greek and Latin languages enabled him to read the New Testament to his fellow students in St. Mary Magdalen Hall, and to those of Magdalen College.

Here Tyndale took his degree, upon which, by indefatigable study, he acquired and laid a solid foundation—that profound knowledge of the learned languages which so highly distinguished and so emi-

nently qualified him for his important biblical translation. The honour of preparing this singularly gifted man for his great work was not limited to Oxford. Dissatisfied with his attainments in literature, he entered as a student in the University of Cambridge, and became there 'well ripened in God's word.' His memory sheds an equal lustre on both those ancient seats of learning, in the latter of which it is said that he also took a degree. It was here he formed a friendship, uninterrupted until death, with John Frith, a student much younger than himself, but of extraordinary attainments and deep piety, a determined reformer, and in manners most amiable and unassuming. Both were alike eminent for an unspotted life and virtuous disposition. The ordination of William Tyndale took place at the conventual church of the priory of St. Bartholomew in Smithfield, on the eleventh day of March, 1502, by Thomas, suffragan Bishop of Exeter, by authority of William Warham, Bishop of London, and was ordained priest to the nunnery of Lambley, in the diocese of Carlisle. He took the vows, and became a friar in the monastery at Greenwich in 1503.

For some years previous to his taking his vows, Tyndale had not only read the holy oracles to his fellow students, but had commenced that work which appears to have been throughout his life an object of the most anxious solicitude, by translating portions of the New Testament into English. It is a striking proof of his early proficiency, his extraordinary knowledge of the Greek language, and his extreme care and indefatigable research, that many whole paragraphs agree exactly with the translation now in use.


Notwithstanding his amiable temper, he had become even then an object of persecution.

(To be Continued.)



THE GOOD OF EARLY OBEDIENCE.

It is storied of Hannibal, that when he could have taken Rome he would not; and when he would have taken it he could not. And is it not the case of many? When they may find Christ they will not seek him; and when they would seek Christ they cannot find him. When they may have mercy they do not prize it; and when they would have mercy they cannot obtain it. He that in his youth reckons it too early to be converted, shall in old age find it too late to be saved!—*Mead.*



SKETCHES OF CHURCH HISTORY.

(Continued from page 249, Vol. XII.)

The Churches of Jerusalem and Antioch from the earliest days took the chief rank, on account of the importance of those cities; the former holding the first rank amongst the Christians of the Jewish, the latter amongst those of the Gentile, Church. To these were soon added those of Rome and Alexandria. The Epistles to the Corinthians, Philippians, Colossians, and Thessalonians, shew us that Greece was famous for many glorious congregations of Christians.

In Asia Minor especially, and its flourishing districts, Cappadocia, Pontus, Galatia; in Asia, properly so called, and in Bythynia, Christ had many followers, as clearly appears even from the seven Churches mentioned in the book of Revelation. This fact is worthy of observation, that the seat of the Christian Church was generally the provinces of the Roman Empire.

XIII. But that the places where the Apostles taught were assigned to them by drawing lots cannot be proved. The labours and journeyings of none of them have been more largely related than those of St. Paul. But in exactly computing the years of his travels no small difficulty occurs. Whether St. Peter ever came as far as Rome is matter of eager contention. This is certain, that he was not at Rome before St. Paul was released from his first imprisonment; and thus twenty-five of the years, during which era he is said to be bishop of Rome, savour of an idle fable. That St. John passed the close of his life and of the first century in Asia, and fixed his abode at Ephesus seems grounded on a more trustworthy tradition.

XIV. The actions which are related of the other Apostles are very uncertain. Such we may pronounce the meeting of the Apostles at the death of the blessed Virgin Mary; the going of James into Spain; the preaching of the gospel to the Rutheni by Andrew; to the Parthians and Indians by Thomas; Lazarus going into France with Mary Magdalene and Martha; Crescentius, also Luke, Trophimus, and Dionysius the Areopagite labouring for the Gospel in the same country; Joseph of Arimathea and his companions

in Britain ; Philip the Apostle of the French ; Matthew of the Ethiopians ; Andrew of the Scythians.

XV. Next to the Apostles and their fellow-labourers, the Bishops would have been mentioned, who presided at the principal congregations formed by them ; and especially the Presidents of those Churches which, in the course of time, set up their head above the rest, if only their succession were more certain. In the Bishopric of Rome Linus, Cletus, Clemens, and Anaclelus are subjoined to Peter ; but their order, in point of time, being so disturbed, their authority, so far from clear even from that circumstance, that it is plain to every eye that that succession was very doubtful in which the papists glory as the peculiar prerogative of the Apostolic seat. Nor is our information respecting the other Episcopal Sees worthy of much more credit. Yet that Eordium was ordained first Bishop of Antioch, A. D. 44 ; that Simeon succeeded James at Jerusalem, A. D. 62 ; that Annianus was appointed to Alexandria after Mark, A. D. 63 ; to whom Abilius succeeded, A. D. 85, the chronicles of Eusebius assure us.

XVI. This golden age of the Church was certainly eminent for graces or gifts poured out by the holy Spirit on the members of the Church, which were either ordinary or extraordinary. To the former class belong the knowledge of the divine mysteries, the free and fearless confession of Christian doctrine, patience, yea joyfulness in afflictions, eloquence and ability in the defence of the truth, and other noble efforts in its behalf, To the extraordinary gifts may be referred the gifts of prophecy, of tongues, of miracles, striking the world with awe, and remarkably establishing the truth of the Gospel doctrine.

XVII. Moral conduct was from the first most pure: zeal for the glory of God, singleness of heart, a contempt of worldly things well worthy of imitation; a singular regard to chastity, without a contempt of matrimony, in which some of the Apostles lived: besides a burning ardor of charity towards their brethren; an instance of which was seen when the believers at Jerusalem willed that all their good things should be common; which nevertheless cannot be alledged as a pattern, because no one is bound to do so by the law of God. But this purity of the Church did not last long, for as the number of professors increased, so did that of hypocrites; and after the time of Nero a relaxation of love and a singular deadness seemed to prevail in many places.

XVIII. The government of the Church was administered by Ministers ordinary and extraordinary. To the first class belong, in the first place, the *Apostles*, endued by Christ himself with the chief authority in ruling the universal Church, (an authority evidently peculiar to them,) in establishing congregations in every place, in ordaining their teachers, making laws, and giving final judgment in religious controversies. In which dignity as all the twelve were equal, so the primacy of Peter, as pretended by the Papists, has evidently no foundation. Their helpers were *Evangelists*, persons not appointed over particular churches, but labouring in preaching the Gospel, and baptizing those that believed. Such probably were the seventy disciples whom Jesus chose in addition to the Apostles, according to the opinion of learned men. To those are added the *Prophets*, endued with the special gift of interpreting prophecies

and discoursing on the divine mysteries ; and moreover of fortelling things to come.

To be Continued.



MISSIONARY INTELLIGENCE.

Hong Kong, July, 24.—A magnificent Popish Chapel is now nearly completed in this city, where there are already seven or eight jesuits, French, Italian, Spanish, and Chinese: seven or eight masses are daily celebrated from halfpast five in the morning till nine o'clock. The English Church has at present no building for its worship, and the Protestants assemble in a cottage. The Papists are most domineering. We have seen persons of every nation and colour clothed in every variety of costume assisting in the Popish worship. The Papists maintained on this occasion that the Latin of their mass was preferable to every other language, because, they said, each one of these assistants could pray himself in his own language; and yet all knelt together before the altar at which the office was celebrated in an universal language.

The following is a letter from the Chinese Missionary Gutzlaff, and contains an interesting account of the progress of the Gospel in China.

March 16, 1843.—‘The work of the Lord,’ he writes, ‘is blessed far beyond our hopes, although we have not all the assistance we could wish. While waiting for fresh help the Missionary Milne has settled at Ningpo. Both people and Mandarins visit and honour him; reports are already much spread con-

cerning him throughout the country. I visited him last week, and was not a little rejoiced to find there in the person of the Commandant-general of the troops of Ningpo, one of my countrymen, a citizen, as well as myself, of Amoy. I had no difficulty in becoming acquainted with him; he was very open with me, and I used every effort to act not merely as Consul-general in the country, but at the same as the evangelist of the poor heathen who inhabited it. On my arrival I organised regular meetings for improvement, which were at first thinly attended; we afterwards built a little Chapel, which now is almost entirely filled when we meet there,—so much has the number of hearers increased. My wish would be now to erect a more spacious edifice; but unfortunately, it is probable that I shall be very soon called to leave Chusan, and I have not at this time any one who can fill my place. It is impossible, without being on the spot, to form any idea of the spread and happy success of the work we have pursued here for so short a time. The people who come to hear the word belong for the most part to the middle class. Each person reads a passage of a tract I give them, which I afterwards explain to them. At the same time I visit, as far as the time will allow, the families in their houses, and the subject of our conversations is always the love of our Saviour towards sinful man. I have particularly noticed an honest looking old man who is so devoted to me, that he accompanies me in all my rounds to ask for explanations of what he has heard; and his zeal bursts forth in the energy with which he protests against idol worship. It is true that false gods have already lost all their authority in the

island, and are publicly turned into ridicule ; but this is not the case with the superstitious ideas which have such dominion over the multitude, that a very small number only have any notion of the person and work of our Saviour.

Our prayers and Christian perseverance will serve, I doubt not, to prepare for our Lord a rich harvest in this isle, and were I permitted to remain here some time, I should have a lively hope of quickly forming a Christian community there. I have besides visited many other parts of the island, where I have every where spoken of the Redeemer, and the seed sown by my feeble hand will certainly, sooner or later, bring forth fruit. Our schools promise well ; we are now occupied in building a college. We have besides other establishments which the Lord has already blessed.

We have here a most refreshing account of the advancement of the kingdom of Christ in a land whose millions of immortal souls have been hitherto sunk in the lowest depths of heathen abasement, and whose condition now is an object of such interest to every one, from the way in which its long irresistible barriers have been cleared away, to open this "great and effectual door," for the progress of the Gospel. Antichrist has already begun to insinuate her abominations into the minds of these spiritually benighted people. But "greater is he that is with us than he that is with them;" and in answer to the prayers and exertions of his people, the Sun of Righteousness shall arise with healing in his wings, and make the deep gloom of idolatry shortly disappear in the glorious day-light of Gospel truth !

THE CHRISTIAN'S WALK.

As Christians the lives of some are too easy; we have so much of this world's goods that we forget we are here but as strangers and pilgrims; we are so at ease that we look not to Jesus Christ as our spirit's resting place; we dwell in so much security that we fly not to him as our refuge; our wants are so well supplied that we scarce know what a life of faith means; self denial makes but a small part of our religion: we know little what it is to take Christ as our all-satisfying portion, and to count all things but dross for his sake. No wonder then that we go on our way mourning; assuredly we have no right to expect that holy and abiding joy which those early Christians enjoyed who ate their bread with groans, and mingled their drink with tears; whom nothing disheartened; to whom even the loss of fortune, friends, cold, hunger, and the sword were welcome so that they might be found in Christ. Let us not then be gloomy or cast down in looking at the times of trouble which seem to be approaching: should the great Captain of our Salvation call us to suffer for his sake, he will arm us for the conflict, and we shall be happy through any fiery trial.

Some Christians are like those that we call close men in the world; if they lose any thing in their trade, and all goes not as they would have it, we are sure to hear of that over and over again: they speak of their losses in every company: but when they make a good market, and gains come in apace, they keep this to themselves, not forward to speak of them.—*Gurnall.*

POETRY.

Εγω γερων μιν εμι.

IN years I am proceeding,
Although my health is good ;
To that vast land I'm speeding,
Beyond the swelling flood.

When I look back and ponder
The way that I have trod,
I must regard with wonder
The patience of my God.

Of benefits abounding
•I've too regardless been ;
For love my path surrounding
I've made returns of sin.

But mercy, Lord, remaineth
With thee, through Christ thy Son,
For one who thus complaineth
Of all that he has done.

O let it lighten on me,
I trust in thee, O Lord !
Look graciously upon me,
According to thy word.

And may I be a fitting
By thy celestial grace,
For an eternal sitting
With those before thy face.

J. D.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. II.] FEBRUARY, 1844. [Vol. XIII.

THE PAST YEAR.

How many reflections the past year recalls, but few alas can say, "I have thought upon thy precepts, thy law has been my meditation all the day." The scrutinizing eye of an all-seeing God watched over us from the beginning of the year till the end thereof. Have we acknowledged God in all our ways? If so he has directed our steps; not only in prosperous and providential circumstances, but in all adverse and afflictive ones. Through mysterious paths the pillar of fire has gone before; in every difficulty and trying dispensation some wise end has been intended. The heart, ever prone to wander from its true source, would seek rest in created objects, and some loud call personal or relative has spoken, "Return unto thy rest!"

and the soul constrained to pray, not for a removal, but sanctified use of all that God sees most conducive to its growth in grace. When the end is answered every trial will be removed; and if the past year was one of unceasing care and sorrow, the next may shine brighter and brighter until the perfect day. Hope is the anchor which bears our spirits above the cares of this troublesome world. We should at all times praise God for his mercies. "In the midst of judgment he remembers mercy;" his judgments have indeed been in the earth; we have justly provoked him by much ingratitude; there is a fearful departure from that religion which claims the bible and the bible alone; with the continued blessing of peace we have forgotten to praise the giver. Popery is entering our colleges, now no longer dreaded as an enemy, but cherished as a friend. May he in whose hands are the hearts of all men, dispose their unruly wills, and bring into captivity that which opposeth and exalteth itself! May the prayers of England ascend that we may be a people prepared for the appearing of Christ, in the unity of the Spirit, in the bond of peace; as one flock under one Shepherd, contending for one faith, one Lord, one baptism. Many there are who say, "Lo here, and lo there;" the weak believer is stumbled, the infidel exults, and the love of many is waxing cold. 1843 proved eventful; each succeeding year will undoubtedly prove more so: but "all things have worked together for good" in the past year, all do now, and "all things shall work together for good to them who love God, and are the called according to his purpose."

WHAT DO YOU BELIEVE CONCERNING THE RESURRECTION?

“Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?” John xi. 25, 26.

“Believest thou *this*?” not merely that there is a resurrection, for all infidels believe that the body will rise again in the resurrection at the last day; but *this*, this that Jesus had stated of *himself*, viz. “I am the resurrection.” Many of the Lord’s people are slow to believe this, and so like Martha they do not see the blessed meaning; nor get the comfort that they might from these words of Jesus. We cannot know, and we have no wish to enquire, how it might have been had Adam never sinned and brought death by sin into the world; but we do know that such *is* the state of man by the fall, that he could never rise to glory, honor, and immortality: like prisoners under sentence the bodies of the dead must be brought before the judgment-seat to be cast into hell; for “the wages of sin is death;” but Jesus hath procured a better resurrection for all that believe.—He has died for them, suffered for their sin, and risen again for their justification: “the sting of death is sin, but thanks be to God who giveth us the victory *through* Jesus.” So that there is *any* resurrection to *life* is the gift of God through Jesus Christ our

Lord ; and hence he could say, "*I am* the resurrection:"—it is all owing to me, it is part of redemption work. But further, he himself rose from the dead, and is thus the *pledge* to his people, to the members of his mystical body, that they also shall rise ; "because I live ye shall live also." He the head, they the members ; and so since by man, the first Adam, came death, by man also, the second Adam, came the resurrection of the dead. Hence then, whether in purchasing redemption by his blood, or in being raised as the first begotten from the dead, Jesus may declare, "*I am* the resurrection. And this blessed truth is the more fully confirmed when we notice to whom this applies, "He that believeth," &c. Christ then is not the resurrection nor the life to any but *believers* : they only are joined to Christ and partake of his Spirit ; they only are his ; and hence the special privilege of which the Apostle so closely reasons in Romans viii, "If Christ be in you, the *body* is dead because of sin, (Lazarus', David's, Paul's and all other saints' bodies prove this,) but then, the Spirit is life because of righteousness. But *if* the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead *shall also quicken your mortal bodies by his Spirit that dwelleth in you.*" There is a beautiful harmony in the word of God ; and in Luke xx. believers are spoken of as they which shall be accounted *worthy* to obtain the *resurrection* from the dead ; and are the children of God, being the children of the resurrection. The saints have *now* the earnest of the Spirit and the comfort of the text, but when

Jesus comes again to visit his waiting people, *then* he that believeth, though he were dead, shall, like Lazarus, hear Christ's voice and come forth; and those believers who shall be found alive at Christ's coming shall never die, but be changed, caught up with the raised saints to meet the Lord in the air, and so shall they ever be with the Lord.—1 Thess. iv. 13—18.

Dear friend, you who perhaps have just committed the body of some friend to the grave; or have been to that grave to weep there, "*Believest thou this?*" Search the Scriptures and see whether these things are so. Be not guided by any person's opinion, or by your own long formed notions, but come simply to the word: and if you find this truth there, take the deep comfort which it should give. But do not merely comfort yourself concerning those that are gone. Are *you* a believer? Have *you* the spirit? Are you abiding in Jesus? Does God's Spirit bear witness with your spirit that you are his? He will not bear witness to a lie, nor to frames and feelings, to nothing but to his own work. May you know what is "the exceeding greatness of God's power to us-ward who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead." TRE.

One of the principal rules of solid devotion (saith St. Cyprian) is, that we let not pass the least occasion of serving God.

**FATHERS OF THE ENGLISH CHURCH.**

MEMOIR OF WILLIAM TYNDALE.

(Continued from page 16.)

When Luther's intrepid defiance of the Pope had rendered him an object of universal conversation, Tyndale, having returned to his native county, was engaged as tutor and chaplain to the family of Sir John Welch, a knight of Gloucestershire, and a hospitable gentleman, who, keeping a good table, frequently enjoyed the company of the neighbouring prelates and clergy. With these visitors his chaplain occasionally entered into controversy on the Lutheran opinions, and, grieved at the ignorance of the Roman Catholic teachers, warmly advocated the

reading of the New Testament. This, as Fuller wittily says, 'led them to prefer the giving up of Squire Welch's good cheer, rather than to have the sour sauce of Master Tyndale's company.' The Squire's lady, who was a sensible woman, felt hurt when she saw these great men, whom she had been brought up to venerate, overcome in religious disputation, and asked Sir* William Tyndale, whether it was likely that she could prefer his judgment to that of such wealthy prelates. To this he thought proper not to reply, lest it should excite her temper, which he saw to be ruffled. But soon after he translated Erasmus' 'Enchiridion,' and dedicated the manuscript to Sir John and his lady. They read it attentively, and became convinced of the spirituality of a Christian profession; and thus Tyndale secured their high esteem and friendship.

The beneficed clergy soon displayed their bitter hostility, and he was cited to appear before the Ordinary. In his way hither, he spent the time in fervent prayer. The great object of his supplications was, that his heavenly Father would strengthen him at all hazards, to stand firmly for the truth of his word. On his arrival he found a numerous assemblage of his persecutors; but either for fear of offending the hospitable knight, or by the secret providence of God, their mouths were shut, and nothing was said to his charge. The ordinary, however, 'rated him like a dog.'

* The title given at that time to all priests: after the Reformation it gradually gave place to the title of Reverend.

The persecuted teacher, soon after this, consulted an old doctor who had been chancellor to a Bishop: he privately told him that in his opinion the Pope was Antichrist; but advised him by no means to avow any sentiment of that kind, as it would be at the peril of his life. Tyndale, however, soon proved himself incapable of concealment; for being in company with a Popish divine, he argued so conclusively in favour of a vernacular translation of the Bible, that the divine, unable to answer him, exclaimed, he had better be without God's laws than without the Pope's. This fired the spirit of Tyndale, and with holy indignation he replied, 'I defy the Pope and all his laws; and if God give me life, ere many years the ploughboys shall know more of the Scriptures than you do.' A pledge which he amply redeemed, not only by publishing the New Testament in English, adapted to the most refined society, but also in the orthography of the country-people and ploughboys.

He now became so 'turmoiled' in the country, that he could no longer dwell there without imminent danger both to himself and to his worthy friends; in consequence of this he left Gloucestershire, and preached frequently at Bristol, in London, and other places to crowded congregations. He still continued his connexion with the Romish Church, endeavouring in his sermons to win souls to Christ, while he avoided persecution by refraining from hard names, and from the pointed introduction of controversial topics. In this policy a naturally amiable temper must have greatly assisted him. His position was

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one of peculiar difficulty and danger, and it required great talent to guide his course. Skilfully upholding the ark, he did not attempt to pull down the Dagon of his day; but error fell before truth, as Dagon fell before the ark of the Israelites at Ashdod.

A circumstance which took place at this time shews the conduct of Tyndale to have been that of a man without guile, who judged of others by the measure of his own goodness. Erasmus had courteously commended Tunstall, then Bishop of London, as a patron of learning; and Tyndale was led to hope that a chaplaincy in his house would enable him, without molestation, to proceed in his great work of translating the Bible into English. He obtained from Sir John Welch an introduction to Sir H. Guilford, who recommended him to the Bishop. To secure his object, he translated one of Isocrates orations; and, with this proof of his attainments in the Greek language, he waited upon Tunstall, hoping that his talent alone would secure for him a service in the Bishop's house; but, as Fox quaintly says, 'God gave him to find little favour in his sight.' Thus disappointed, he found a comfortable asylum in the house of a pious and benevolent alderman, Humphrey Monmouth, and lived with him about six months of the year 1523.

Satisfied that there was no convenient place in all England in which he could mature his labours, by publishing a translation of the Scripture, Tyndale, in the latter part of this year, became a voluntary exile, never to return to his native country.

Aided by the donation of £10 from the benevolent

alderman, he quitted his hospitable mansion, and sailed for **Hamburgh**, whence he proceeded to **Saxony**, to confer with his contemporaries, the immortal **Reformers**; and there he completed the first and most important portion of his work. **Luther**, who had just finished his German version of the **New Testament**, not only encouraged the pious refugee to proceed with a similar publication in **English**, but probably rendered very material assistance towards the expenses of so hazardous an undertaking. Two more illustrious men never met; raised by **Providence** for one object, the diffusion of **Scriptural light**. Alike in great literary attainments and devoted piety, they differed widely in temperament and in their circumstances. We find the one patronized by princes, the other a poverty-stricken exile. The great **Saxon**, impetuous and bold, was still tinctured with superstition; the illustrious **Englishman**, not less determined, but amiable and humble, possessed a strength of mind enabling him to throw off trammels which embarrassed many of the **Reformers**. He took for his motto, **2 Tim. ii. 24**, "The servant of the Lord must not stryve, but be peaceable vnto all men, and ready to teach, and one that can suffer the evel with mekenesse." The heroic efforts of **Luther**, and of the princes who supported him, spread scriptural light in **Germany**. The mild and unassuming, but pious and determined, efforts of **Tyndale**, and a few persecuted martyrs, gloriously illuminated the **British empire**; and the great exertions of his countrymen in later ages have extended that heavenly light to millions of every tongue, and nation, and people!

It was at Wyttemburg that with intense application and labour Tyndale completed his translation of the *New Testament*. In this he was assisted by his friend, the eminently learned John Frith, who with William Roy, acted as his amanuensis. The printing of this important work was attended with difficulty. One edition, probably of three-thousand, was prepared for general circulation. This was quickly followed by a more elegant edition in 4to. with glosses, commenced at Cologne in 1526, and finished at Worms, or Wyttemburg.

With regard to the time when these volumes were published, Strype has recorded, from a private paper left by John Fox, that one John Pykes, when in trouble for alleged heresy, deposed, (March 7, 1527,) that about two years previously he bought in Colchester, of a Lombard merchant, the *New Testament* in English for four shillings; he does not say that it was printed; but supposing it to be one of the first importation of printed Testaments, when manuscript copies were selling for very considerable sums, and the sale was attended with great risk, it may account for the charge of four shillings for so small a volume.

It is worthy of remark, that the printers supposed that this English *New Testament* was translated from Luther, which has probably given rise to the supposition, that Tyndale's version was not made from the Greek. Lutheran was then a general term of reproach. The zeal of the monks to keep the people in ignorance led them to assert, that these heretical Lutherans had invented two new languages, which they called Hebrew and Greek: that all who studied

Hebrew became Jews ; that the New Testament was a modern invention by Luther : so that every translation, however faithfully rendered from the Greek, was called Luther's New Testament. Tyndale would have found it impracticable to translate from the German, but exceedingly easy to render it from the Greek, with which he had been familiar from his youth. A careful and minute comparison of the text with the Greek, the Vulgate Latin, and Luther's German, will fully prove that it is translated faithfully from the Greek ; although there can be no doubt that he availed himself, in revising his labours, of every aid within his reach. He might also have been assisted by conferring with the German Reformers on difficult passages, as any wise man would have done under similar circumstances ; but he never deviated from his conscientious idea of the meaning of the Greek text to please any man or party.


(To be Continued.)



A NOTE OF TRUE FAITH.

You may know wherein true saving faith consists by this which followeth. Whereas (man being fallen into a state of condemnation by reason of sin, thereby breaking the covenant of works) it pleased God to ordain a new covenant, the Covenant of Grace, establishing it in his only Son Christ Jesus made man, expressing the full tenour of this his covenant in the Gospel, wherein he maketh a gracious and free offer

of Christ, in whom this covenant is established, and with him the covenant itself, unto man. Now when a man burdened with his sin, understanding this offer, giveth credit unto it, and assenteth thereunto because it is true, and approveth it, and consenteth to it, both because it is good for him to embrace it, and because it is the will and commandment of God, and is one condition of the covenant that he should consent for his part, and trust to it; when therefore a man receiveth Christ thus offered, together with the whole covenant in every branch of it, so far as he doth understand it, resolving to rest on that part of the covenant made and promised on God's part, and to stand to every branch of the covenant to be performed on his part; thus to embrace the covenant of grace, and to receive Christ, in whom it is confirmed, is to believe.—*Mead.*



SKETCHES OF CHURCH HISTORY.

(Continued from page 20.)

XIX. Of ordinary Ministers two orders only present themselves. There were from the first Rulers of the Church, who are called by the various names of Bishops, Elders, Presidents, Leaders; and from the twofold nature of their office are divided into "Pastors and Teachers." In the Apostolic Church, as to rank and office, no distinction is mentioned between the Bishops and Elders; though probably before the end of the first century, when there were

often many Elders in each place, constituting the council of the Church, those who presided adopted the name of Bishops.

The election of Bishops was made either by the Apostles or by the body of the Church itself. When elected they were solemnly ordained by the laying on hands, either from an Apostle, or an apostolic man, or another Bishop. Their support was provided for when necessity required, from the gifts or oblations of the Church.

XX. The other order is that of Deacons, who at first had the care of the management of the funds for the poor, orphans, widows, and the sick. Afterwards however, the reading of the Scriptures in the public assembly; the training of catechumens, and their preparation for baptism; and also they were required to assist in the administration of the Sacraments. Their office was not temporary, but perpetual, unless they behaved themselves unworthily. By a faithful discharge of that they paved the way to a higher degree. The Deaconesses, widows, of at least sixty years old, lent their aid in the care of the poor, the sick, prisoners, and strangers; the management of their cœnacula, or upper-rooms in which their assembling of themselves together were held; and the preparation of the female catechumens for baptism. Up to this time no particular honour was attached to a state of virginity beyond that of matrimony.

XXI. The rites of public worship were few, simple, and unrestrained, taken in great measure from the ancient synagogue. Their principal parts were prayers, singing, sermons, the administration of the Sacraments, and the collection of alms.

XXII. Sermons were commonly conducted in two manner of ways —Partly by the reading of Scripture, which seems to have been alone by the Deacons ; partly by the reading of homilies, prepared to explain the portion of Scripture already read ; comprehending godly exhortations, rebukes, and consolations ; from which all ostentation of human science and eloquence was carefully avoided. As long however as the miraculous gifts prevailed men inspired with the Holy Spirit to speak, pray, and sing, were permitted to declare those things which the Holy Spirit suggested to them, only doing all things “decently and in order.”

XXIII. Baptism was conferred on adults by immersion of the whole body, after they had been instructed in the principles of religion, and made public confession of the same. The assertion, grounded on this practise, that infants were altogether excluded, has no foundation to rest on. The Apostles, when they were present, were accustomed to lay their hands on the newly-baptized, after which the holy Spirit was poured out upon them.

XXIV. The Lord's Supper, according to the institution of Christ, was administered by Presbyters, assisted by the Deacons, to believers seated at their common table. In the Apostolic age their agapæ, or love-feasts, preceded it, which were meals provided by joint contribution ; to which provisions were brought by each as they pleased, especially by the richer members of the Church, for the entertainment of the poor, and for keeping up mutual fellowship.

 SHORT SERMON.

"In burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above when he saith, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all," Heb. x. 6—10.

The great subject of our meditation, salvation by the blood of Christ is here brought before us by a comparison between the sacrifices of the law of Moses and their intention, and Christ the great sacrifice of the law of faith and its intention.

In verses six and seven two things are repeated which had been spoken of in some measure in the former verse. First, the rejection of the sacrifices of Moses' law as regards their making an expiation for sin. Secondly, the bringing in a new way for the accomplishment of that end.

What these sacrifices were,—*"Burnt offerings and sacrifices for sin:"*—all kinds of sacrifices mentioned in the law of Moses. *"For sin."*—The annual day of attonement for the sins of the whole congregation, Lev. xvi. 2; and particular sacrifices for the sins of individuals, Lev. iv.

1. "Thou hadst no pleasure,"—affirmed concerning

all these. In exact opposition God says of Christ, "Thou art my beloved Son in whom I am well pleased,"—approve of with delight, or rest in with satisfaction. But God did institute these sacrifices, and was well pleased in them, but not to that end—the expiation of sin; nor did he rest in them as the accomplishment of his will. Observe; 'In all means instituted of God, God has pleasure in them as far as they are used to the end which he has designed them.'

2. (Verse 7,) The bringing in of a new way for the accomplishing that end which the former sacrifices could not. "Then said I, Lo I come," &c. the testimony used by the Apostle out of the Psalms, in which Christ speaking, expresses his own mind, will, and design as to this great work. Here we have represented to us a consultation between the Father and the Son about the way and means of the expiation of sin, and the salvation of the Church. First, the Son expressed his mind; "I said;" this is my resolution, this is the frame of my mind and will. "Then I said;" that is, when things were come to this pass, when all the Church of God's elect were under the guilt of sin, and the curse of the law; when there was no hope for them in themselves, nor even in the appointed sacrifices of the law; when all things were at a loss as to the recovery of man, then did Jesus Christ undertake this desperate cause. "Lo!" (behold, a sight glorious in the eye of God, of angels, of men; behold the Lamb of God.) "I come;" (the coming of Christ in the flesh;)—"to do thy will, O God."

First, the will or good pleasure of his eternal counsel, Eph. i. 11. Secondly, his will of command as to the way of obedience in exerting that counsel.

“To do this will,”—to accomplish this eternal purpose of the salvation of his Church according to that purpose, declared in prophecy, represented in sacrifices, and fully brought to light from its hiding-place, in Christ, in the dispensation of the fulness of times, Eph. i. *To do this*,—to effect, establish, and perfectly fulfil it. He did it in the whole work of his mediation, from the taking of our nature in the womb of the Virgin, unto what he is now doing at the right hand of God. He did it ‘by the mystery of his incarnation, by his holy nativity and circumcision, by his baptism, fasting, and temptation; by his agony and bloody sweat, by his cross and passion, by his glorious resurrection, ascension, and by the coming of the Holy Ghost.’ He fulfilled the will of his purpose by obedience to the will of his commands.

Observe, the foundation of the whole glorious work of the salvation of the Church was laid in the sovereign will, pleasure, and grace of God—even the Father; and Christ came to do this will.

“In the volume of the book it is written,” &c. —the ground and rule of this undertaking of Christ is the will of God as recorded in his word, enrolled in his promises, especially Gen. iii. 15, at the beginning of the volume of God’s truth, and generally in all the Scripture of prophecy. That book which God had given to the Church as the only guide of its faith—the Bible; that is *the book*; all other books being of no consideration in comparison with it; that book

wherein all divine precepts and promises are enrolled.

Verses 8—10. Most of these words have been already spoken on. Application of the testimony of the Psalmist—"He taketh away the first," &c.—Taking away of the one is inseparable from the establishment of the other.

1. "He taketh away the first;" that is, legal sacrifices, &c.

2. "That he may establish the second;" that is, the coming of Christ to do the will of God—the way of expiation of sin, and of the complete sanctification of the Church by the coming of Christ; this God would establish and render unchangeable.

Verse 10. The Apostle maketh an inference which comprehends the substance of the Gospel, and describes the grace of God which is established thereby. Having affirmed, in Christ's own words, that he came to do the will of God, he shews what was that will which he came to do, what was the design of God in it, and the effect of it; and by what means it was accomplished.

1. What was the design of God. "We are sanctified;" that is, all those believers of whom the Gospel Church was made up, in opposition to the Jews who relied upon the legal sacrifice. So chapter iv. 3, "We who have *believed* do enter into rest." It might be asked of him, 'You that thus overthrow the efficacy of legal sacrifices, what have you yourselves attained now that you have left them?' We have, saith he, as a part of the Gospel Church, that sanctification, that dedication to God, that peace with him, and that expiation of sin which all those sacrifices could not effect.

"We are sanctified:" the principal notion of sanctification in the New Testament ;—the effecting of real internal holiness in the soul ;—is not to be so restrained here, and indeed seldom if ever is so confined in this Epistle. It here clearly comprehends all that effect which is derived of the legal sacrifices. First, a complete dedication to God, answering to that typical one represented by the sprinkling of blood, Exodus xxiv.

Secondly, A complete church state for the *spiritual* worship of God in the assemblies of his saints, answering to the tabernacle worship, which consisted of worldly and carnal ordinances.

Thirdly, peace with God upon a true and perfect expiation of sin, shadowed and represented only by the blood of bulls and of goats.

Fourthly, real internal purification and sanctification of our natures and persons, which the ashes of the heifer sprinkling the unclean could only do outwardly.

Fifthly, the privileges of the gospel in liberty of drawing nigh unto God by one true High Priest, Jesus Christ, and holy boldness, in opposition to the fear, bondage, distance, and exclusion from the holy place (the figure of heaven) which the Jews were kept under.

The whole fountain, design and end of the will of God is, that the Church should be sanctified ; and that the means should be the coming of Christ.

The means, "The offering of the body of Christ." Our sanctification is wrought, effected, accomplished by this offering. Reconciliation with God, adoption

into his family, pardon of all sins upon our receiving these blessings by faith; deliverance from all curse, grace and glory secured by this—the offering of the body of Christ; this the glorious centre of all the counsels of the wisdom of God—of all the purposes of his will for the salvation of the Church. No other way or means could effect it. This will certainly do it, for Christ crucified is the wisdom of God and the power of God to this end. This is the anchor of our faith whereon *alone* it rests.

Lastly, the manner of this offering, “Once for all;” as we say, once only, never before this time, nor shall ever be afterwards: “there remaineth no more offering for sin.” Of such worth and dignity was this, that God absolutely rested therein, and smelt a savour of eternal rest in it. And of such efficacy that the sanctification of the Church was perfected by it, so that it needed no repetition.



MISSIONARY INTELLIGENCE.

The Rev. H. Baker, under the date of May 4, 1843, has furnished the following Report for the half-year ending March 31, 1843.

During the last few months it has pleased God to draw the attention of the inhabitants of this district and neighbourhood to what he is doing among them by means of Missionary Labour, in such a manner as I trust will have a beneficial effect upon their minds.

Erection and Opening of Pallam Church.

The first event which served to rouse the minds of my own neighbourhood was the opening of the new Church at Pallam. Because the Christians of the village are poor and few in number, the heathen, when the erection of a Church was first mentioned, spoke very contemptuously of the undertaking. The utmost, they said, which you will be able to accomplish, will be a mud-hovel, and that you will never be able to keep in repair. But when they saw a substantially built Church gradually rising before their eyes they changed their minds; and, when completed, they began to compare it with their own temple, by no means to the credit of the temple. The opening of the Church having been appointed to take place on the third of January, on that day a large number of persons from the different congregations at Cottayam, Mavelicare Alepie, Mallapalli, Chenganoor, and Col-lata assembled in the Church; some of them, on account of the distance, having arrived the night before. The Rev. J. Peet delivered an excellent sermon, in all respects exceedingly well adapted to the occasion. The congregation was full to overflowing; and they not only heard attentively, but evinced a lively interest in the subject of the discourse. The Church is 51 feet by 31, inside measure, and has a gallery 31 feet by 15. The chancel is 13 feet square, and there is a small vestry on each side of the chancel 13 feet by 8.

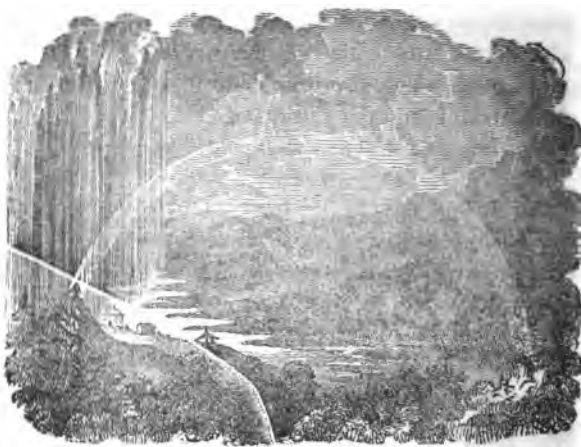
Visit from the Metropolitan.

The next event which served to arouse the attention of our neighbours was the visit paid to the Church

by our highly respected Metropolitan, the Bishop of Calcutta, on the tenth of February. Our people seemed quite delighted with his visit, and I trust it may contribute to their spiritual good.

Ordination and Confirmation by the Bishop of Madras.

The Bishop of Madras held an ordination at the New Church at Cottayam on Easter Sunday ; which, being the first ever held here by a Protestant Bishop, excited, as might be expected, much interest, and brought many together. The Service was necessarily long, and great part of it in English ; but no symptoms of restlessness or fatigue appeared in the large congregation. The confirmation at Cottayam took place on Easter Monday, and at Pallam on Easter Tuesday. There were about thirty-six young people and adults confirmed. The Bishop left the same evening for Mavelicare, to hold a confirmation there. The report of these proceedings has gone forth ; and now, instead of the ‘hovel’ which our adversaries expected to see at Pallam, there, and at various other places, they behold Churches already built, in which the offices of our holy Religion are stately performed by the Clergy under the direction and superintendence of their Bishop ; congregations gradually forming : schools established for the education of the children ; and Christian villages arising in their midst, to be blessings to the surrounding country. “This is the Lord’s doing, and it is marvellous in our eyes.”

**POETRY.**

In the lone day of bitterness,
In the long night of watchfulness,
Though sorrow, pain, and sickness touch thee,
One eye is beaming bright above thee
That never sleeps.

In the dark hour of strong temptation,
By every earthly stay forsaken ;
Though Satan with his hosts assail thee,
Fear not, one arm is stretched to save thee
That never fails!

How oft when clouds are darkest round us
We mourn the sun in distance from us ;
Yet in those clouds his love is nearest,
And in that storm his accents clearest,
I'll ne'er forsake !

Rev. H. A. Simcoe, Penheale-Press, Cornwall.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. III.]

MARCH, 1844.

[VOL. XIII.

FATHERS OF THE ENGLISH CHURCH.

MEMOIR OF WILLIAM TYNDALE.

(Continued from page 36.)

No sooner was this volume published than the most extraordinary efforts were made to exterminate it. The contemporary opinions expressed as to the merits of the translation, and the narrative of the attempts to destroy it, are intimately blended together. The public will now have an opportunity of forming a dispassionate judgment as to the reasons assigned by those Nobles and Prelates who sought to destroy it; and of weighing them with those of more modern

prelates, highly distinguished for learning and piety, who counted it worthy to be the basis of our present version: a translation which stands unrivalled, and has proved to be the bread of life to myriads now singing the anthems of heaven. Immediately on the circulation of the New Testament, the English Prelates were actively engaged in attempts to extinguish and destroy what they alleged to be the light and seed of heresy.

On the twenty-third of October, 1526, Toustall, Bishop of London, issued an injunction or prohibition against the New Testament in English.—‘Wherefore we, understanding by the report of divers credible persons, and also by the evident appearance of the matter, that many children of iniquitie, mayntayners of Luther’s sect, blinded through extreme wickedness, wandering from the way of truth and the Catholic fayth, craftily have translated the New Testament into our English tongue, intermedling therewith many hereticall articles and erroneous opinions, pernicious and offensive, seducing the simple people, attempting by their wicked and perverse interpretations to prophane the maiestie of the Scripture, which hitherto have remained undefiled; and craftily to abuse the most holy word of God, and the true sense of the same. Of the which translation there are many books imprinted, some with glosses and some without, containing in the English tongue that pestiferous and most pernicious poyson dispersed throughout all our diocesse of London in great number; which truly, without it be speedily forsene, without doubt will contaminate and infect the flocke committed unto us

with most deadly poyson and heresie, to the grievous perill and danger of the souls committed to our charge, and the offence of God's divine Maiestie. Wherefore we command that within thirtie days, under pain of excommunication and incurring the suspicion of heresie, they do bring in and really deliver unto our Vicar General all and singular such books as containe the translation of the New Testament in the English tongue.'

On the twenty-fourth of February, 1527, Sebastian Harris, Curate of Kensington, was proceeded against for heresy; he, having the English Testament translated by William Hockyn, (Tyndale,) presbyter, and brother Roy. Not contented with calling in these dreaded volumes, the Bishop attempted a wholesale destruction of them by a stratagem in which he singularly outwitted himself. Being acquainted with a merchant named Packington, who was on friendly terms with Tyndale, he employed him to buy all the copies of the English Testament. 'The Bishop thinking that he had God by the too, when in dede he had (as after he thought) the devil by the fiste, said, Gentle Maister Packington, do your diligence and get them, and with al my hart I will paye for them, whatsoever thei cost you, for the bokes are erronious and naughte, and I intend surely to destroy them all, and to burne them at Pauls Crosse.' Tyndale sold him the books, saying, 'I shall gett moneye of hym for these bokes to bryng myself out of debt, and the whole world shall cry out upon the burning of Goddes worde. And the over-plus of the moneye that shall remain to me shall make me more studious

to correct the said New Testament, and so newly to imprint the same.' And so forward went the bargain; the byshop had the bokes, Packington the thankes, and Tyndale had the money. Afterwards more New Testaments came thick and threefold into England. Sir Thomas More questioned George Constantine, a prisoner for heresy, how Tindale and his friends were supported? And he frankly told the Lord Chancellor, It is the Bishop of London that hath holpen vs, for he hath bestowed emonge vs a great deale of moneye in Newe Testamentes to burne them, and that hath been and yet is our only succour and comfort.' The destruction of these books, according to lord Herbert of Cherbury, was on the fourth of May, 1530; this is an error, for it certainly took place in 1528. Tyndale seriously asks, what Tunstall had done for Christ's Church that he was made Bishop of London, and then of Durham. 'Was it that he burnt the Newe Testament, callinge it *doctrinam peregrinam*,—straunge lernynge!'

Necessity drove the Reformers to a secret circulation of these silent destroyers of Popery: notwithstanding the active exertions of More, Wolsey, and Tunstall to prevent it, they were extensively distributed. Richard Herman, a merchant of the staple at Antwerp, was a considerable exporter of the prohibited books to England, at a great sacrifice of his fortune. Dr. Barnes and Mr. Fish dispensed them in London, Mr. Garret at Oxford, and pious reformers in every part of the kingdom: all this was done in confidence seldom betrayed.

In January, 1527, the Bishop proceeded into Essex,

to discover how far his injunction had been obeyed. His course was marked with terror; many poor prisoners for heresy were examined before him. John Tyball deposed, that he first saw the New Testament in English about April 1526, and at Michaelmas following came to London and bought one for three shillings and two pence, of Friar Barons, requesting that he would keep it close; that in conversation the friar made a twyte of the manuscript copies and said, 'A point for them, for they are not to be regarded toward the new priated Testament in English.' John Necton deposited that Vicar Constantine, in November, 1526, directed him to Mr. Fish, of whom he bought twenty or thirty copies of the great volume: that Constantine had fifteen or sixteen of the biggest, and sold five or six to persons in London; and that about Easter, 1527, he bought of G. Usher, servant to the parson of Honey-lane, eighteen New Testaments of the small volume; and that about Christmas 1527, a Dutchman, who in Easter following was a prisoner in the fleet, offered him three-hundred copies for sixteen pounds five shillings. This was probably John Raimund.

Awful were the torments inflicted upon those who, in disobedience to the proclamation, dared to read this proscribed book. An aged labourer, father Harding, was seen reading by a wood-side, while his more fashionable neighbours were gone to hear mass. His house was broken open, and under the flooring boards were discovered English books of holy Scripture: the poor old man was hurried to prison, and thence to the stake, where he was brutally treated, and his body burned to ashes.

The rigour with which these books were suppressed would naturally excite a strong desire to possess them. It was also calculated to awaken an intense interest in examining their contents. Imminent danger attending the enjoyment of religious observances has a tendency to exalt the mind to the happiest state of feeling which those privileges are capable of producing. Such must have been the case with the poor old Harding, who had been imprisoned some years before on the charge of heresy, and knew that there was no mercy extended to a second offence; yet in secret, by the wood side, with the Testament in his hand, he took repeated draughts of the water of life; or, secluded in his humble cottage, he raised the floor, found the precious but forbidden book, and richly enjoyed the heavenly food. With excited feelings he might imagine that the voice of the inspired writer was peculiarly addressed to him, "Eat, O friend, drink, yea drink abundantly, O beloved!" The most powerful or learned of men might envy such moments, enjoyed by a poor old persecuted labourer.

Many were fined, imprisoned, and put to death for reading the New Testament. Lawrence Staple was persecuted in 1531 for concealing four copies in his sleeve, and giving them to Bilney, who was burnt. Staple saved his life by abjuring. The sentence of the court of Star Chamber upon John Tyndale, a merchant of London, a brother to the martyr, and Thomas Patmore, a merchant, was mild in comparison with that on Harding. It was, 'That each of them should be set upon a horse, and their faces to the

horse's tail, and to have papers upon their heads, and upon their gowns or cloaks to be tacked or pinned the said New Testament and other books, and at the standard in Chepe should be made a great fire, whereunto every of them should throw their said books, and farther to abide such fines to be paid to the king as should be assessed upon them.' The fine, according to Fox, was to a ruinous amount. What a spectacle to the citizens,—two of their wealthy and honourable Lombard merchants treated with indignities, imprisonment and fine, for having the New Testament in their possession! In mercy the progress of the Reformation was slow: had it been a rapid revolution, the spirit of retaliation might have produced most awful consequences.

The persecution was extended by the influence of Wolsey to Antwerp. Richard Hermen, a merchant and citizen, 'for that he dyd bothe with his gooddis and pollicie, to his great hurt and hynderans in this world, helpe to the setting forth of the Newe Testament in Englishe,' was expelled from his freedom in the company of British merchants. Queen Boleyn made an order for his restoration under her hand and seal, May, 14, 1535.

Hollinshead, the historian, with great simplicity states the natural result of prohibition,—'Diuers persons that were detected to vse reading of the New Testament, set forth by Tindale, were punished by order of Sir T. More, who helde greatly against such bookes; but still the number of them dayly encreased.'

(To be Continued.)



ON CRUELTY TO ANIMALS.

It has been observed, that there is a regular chain of being reaching from earth to heaven, from the poor mole that burrows under the ground, to the highest Archangel that stands before Jehovah to do his will, and execute his pleasure in the world above.

Man appears to be the connecting link which unites God's creatures with the hosts of heaven,—“Thou hast made him a little lower than the angels,” Psalm viii. 5. And in token of his superiority God has given him to have dominion over all his other creatures,—“Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet: all sheep and oxen, yea and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the the paths of the seas,” Psalm viii. 6—8. And how perfectly wonderful is the authority which man possesses over the brute creation! The strongest and most powerful animals acknowledge him as their Lord, they obey his commands, they yield him their service. How striking to see a mere child directing and commanding the noble horse, and he obeys him! How striking to see all kinds of animals yielding themselves in their different ways to the use and service of man! Is not the hand of the Almighty clearly manifest in this arrangement, in that he puts such awe upon other creatures in his presence, that the strongest and most powerful either fly from him or yield themselves to his will?

And oh, what a pity that man should so shamefully abuse his authority! God has given us dominion over the creatures of his hand, not to abuse them, not to ill-treat them, not to put them to torture to suit our convenience or gratify our pleasure, but to treat them kindly, and to use them prudently, to be their masters and not their tyrants.

I think that the manner in which man generally

behaves towards brute creatures, the tyranny which he exercises over them, the cruelty which he does not hesitate to treat them with, are among the many evidences which prove him to be a fallen creature. Take a child and put him in the window where there are some flies, and see how he will take pleasure in torturing them! Give a boy the management of a horse or a donkey, and see what use he will make of his authority over them! And look at men in general, and see the manner in which they exercise lordship and dominion over the various creatures with which they have to do! Are not cruelty and oppression but too frequently the distinguishing mark of their conduct towards them? Now man would not treat the brute creation in this way if he were not fallen. Adam would not have treated them so in Paradise whilst he bore the image and had the mind of God. No! if man had retained the image of his Creator he never would have been found exercising a tyrannical and cruel dominion over the creatures over which God has given him authority. *God* does not cruelly use the animals which he has created: but he takes care of them and makes every provision for their comfort and welfare. It is only when they fall under the dominion of *man* that they meet with ill usage. And here I think, therefore, there is one among the many distinct proofs that he has lost the image of God. If he were like God, as he certainly was when God created him at the first, (for thus spake God in Genesis i. 26, 27, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl

of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him, male and female created he them;") if man were like God in his nature, then would he like him treat the dumb creatures with kindness. But he has lost the divine image, and acquired another nature, the very opposite to that which God gave him at the first, and so he treats the dumb creatures with unkindness.

Perhaps there are few who, when their sins are brought to their remembrance, have not among other things to lament over some abuse of the authority which God has given them over the brute creation. And we may be sure of this, that when the heart is brought under the influence of grace, and a man is restored to the favour of God, and, through an interest in and union with Christ, has obtained "the mind which was also in him," it will be shewn among other things, in a kind consideration for the dumb creatures over which God has given him the dominion. —"A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel." Prov. xii. 10. A. T.



MISSIONARY INTELLIGENCE.

New Zealand.

Respecting the progress of Popery in this neighbourhood, Mr. Williams writes, in a letter dated May 16, 1843,—'The agents of the Pope are on the

increase. There are five or six priests at Kororarika, ready to pounce upon any one of whom they can catch hold. Some of the weak ones they do a good deal perplex. Though by many their abominations are read and understood, yet it is astonishing how literally they fulfil the words of our Lord in Matth. xxiii. 15, for they "compass sea and land to make one proselyte; and when he is made, they make him twofold more the child of hell than themselves." Thus do they hover-around seeking whom they may catch, and will baptize any who will receive it: they will almost force it upon them. I am thankful to say that I do not know one who has left us to join them, though many have left them to join us. The word of God is indeed "quick and powerful:" wise are they in withholding it when they can from the people. I had an opportunity, a few weeks since, of bringing this "sword of the Spirit" to bear upon the shoulders of one of the Priests in the presence of a large party of the natives. He began like Goliath of old, fierce and bold; but was soon vanquished by the mighty power of the word of God.'

*Letter from the Head Chief, Werowero, to
the Queen*

The death of our late Governor, and the measures likely to be adopted by his successor, have caused some solicitude among the leading men of this river. At the request of the head Chief I have sent, through the Colonial Secretary, the following letter from him to her Majesty the Queen.—

'Good Lady VICTORIA,—How farest thou? Great is my love to you, who are residing in your country. My subject is, a Governor for us and the foreigners of this island. Let him be a good man. Look out for a good man, a man of judgment. Let not a troubler come here. Let not a boy come here, or one puffed up with pride. We, the New Zealanders, shall be afraid. Let him be so good as this Governor who has just died.

Mother Victoria, let your instructions to the foreigner be good. Let him be kind: let him not come here to kill us, seeing that we are peaceable. Formerly we were a bad people, a murdering people: now we are sitting peaceably. We have left off the evil. It was you appointed this line of conduct, and therefore it is good to us. Mother, be kind.

From me,

WEROWERO.'

Illustration of the Value of a Liturgy.

January 13, 1843,—I went to a neighbouring village to see a sick person. I there met with a very old woman, and said to her, 'Do you ever pray?' 'Yes, every day,' was her reply. Well, said I, 'what is the subject of your prayers?' She answered in the beautiful language of our Liturgy, 'O God, for the glory of thy name turn from me all those evils which I most righteously have deserved; and grant that in all my troubles I may put my whole trust and confidence in thy mercy,' &c. I then examined her, and found that this poor creature had a correct knowledge


of the doctrine of justification by faith in Christ alone. Nothing but Christ was her plea. On my road to the village my mind had been much depressed while thinking of the probable consequences, as regards the spread of the Gospel, if Waikato should again be involved in war: however this circumstance much cheered me; and I went home, I trust, thankful, and in the spirit of praise, that my heavenly Father had enabled me to believe that our work was "not in vain in the Lord."



OBEDIENCE THE EVIDENCE OF GRACE.

"Hereby we do know that we know him, if we keep his commandments: [and] whoso keepeth his word in him is the love of God perfected; hereby know we that we are in him," 1 John ii. 3, 5. Your obedience is the best test of your interest; nothing proves your relation to his person like your subjection to his precepts: "hereby we know that we are of the truth, and shall assure our hearts before him," 1 John iii. 19. Many boast great things about their interest in Christ, and have great joys and transports flowing from it; and yet all may be but the birth of a dream, the fruit of fancy and fond opinion, and it is no other where subjection to Christ is left out; "he that saith I know him, and keeps not his commandments, is a liar, and the truth is not in him," 1 John i. 4. That is a sharp rebuke of Christ to those false disciples, "Why call ye me, Lord,

Lord, and do not the things which I say?" Luke vi. 46. Christ hates their pretences of relation to him, while they slight his precepts, and disown his government.



SKETCHES OF CHURCH HISTORY.

(Continued from page 39.)

XXV. The *places* where their public assemblies for divine worship were held were partly the Temple and Synagogues, or schools and proseuchæ, [places where prayer was wont to be made] (until their separation from the Jews had fully taken effect; when the Gospel was preached promiscuously by all,) partly the upper-chambers or larger rooms of their houses where by turns they assembled to worship God.

XXVI. It appears also from Pliny, that stated days were observed; which were the first day of the week, already called in the book of Revelations "The Lord's day," in memory of the resurrection of Christ. In some Churches the public assemblies were frequented daily. The Jewish Sabbath itself, evidently in compliance with the scruples of the weak in faith, was not yet done away with. The feasts of Easter and Pentecost were kept in the first century; whether by authority of the Apostles however is uncertain. Congregations were assembled as it happened, by day or night.

XXVII. *Discipline*, translated from the Synagogue

to the Church, began now to be exercised against heretical and profane members. The Apostolic rod however had something peculiar in it which cannot be taken as an example—such, for instance, as the delivering over to Satan, which Saint Paul practised.

XXVIII. But the followers of the Pope play a foul part when they attempt to derive various rites and customs, contrary to this chaste purity of the primitive Church, which had been brought in in the course of time, from the first century. Such are the institution of the Monastic state, of celibacy, of the sacerdotal dress of the Apostles, the sign of the Cross, the chrism in baptism and confirmation, and others of like kind.

Heresies.

XXIX. That the seeds of various heresies had begun to germ in the very infancy of the Christian Church is evident even from the writings of the Apostles; in which we read many names of those who turned aside from truth and faith. To Hymeneus and Philetus, with whom also Alexander is united, is attributed the denial of the resurrection of the dead. Whether they followed the steps of the Sadducees in this heresy, (for we plainly gather that they were Hellenists;) or whether they only denied the resurrection of bodies is doubtful. Besides these Hermogenes, and Phygellus, and Demas are mentioned, and Diotrephes, who loved to have the pre-eminence. Saint John comprehends these forerunners of antichrist under the general name of Antichrists. But even some of the Churches, especially those of Antioch and Corinth, were weakened by schisms,

XXX. Besides, various false doctrines even then spread abroad everywhere, are refuted in the Apostolic Epistles, the authors of which are not mentioned. Such especially were those of the false Apostles among the Jews, who urged the necessity of observing the ceremonial law of Moses. The article of justification was attacked above the rest in various ways, but manfully defended by the Apostle Paul. Others taught a liberty free from restraint of every kind as the privilege of Christians. There were some who even denied that Jesus Christ was come in the flesh.

XXXI. In those opinions we may trace the footsteps of the men whom the ancient church called Gnostics. The ecclesiastical authors use this name in various ways. In a larger sense it is given to those who boasted of a deeper insight into divine things; and mixed up in an extraordinary manner the maxims of the Pythagorean and Platonie philosophy together with the Cabbalistic traditions of the Jews with the doctrines of the Christian religion. To lay down the system of their doctrine is a task most difficult, because those who professed it, like the hydra of Lerna, had as many different senses as heads: and hiding their opinions beneath a cloud of obscure expressions, they seem not to have been thoroughly understood even by the Fathers themselves.

XXXII. Simon is held to be the founder of the Gnostics, (whether Magus the Samaritan is doubtful,) to whom the name of Dositheus is prefixed by some, who gave himself out to be the Christ foretold by the Prophets; and prated other absurd and impious things. Simon is accused of having taught that he

was the Father and founder of all things; that his wife Helena of Selenæ, a Phenician courtesan, was the first emanation from him; that Angels and Arch-angels, the rulers of this world, had their origin from her; that she had been detained a prisoner by them, but that the Father had come to deliver her: which ravings however are in some degree softened by the mystical sense put upon them according to the Platonic principles. It is related of him too that he held the existence of two Gods; that the world was created by evil spirits; that Angels were to be worshipped; that the flesh would not be raised again; that no works were naturally good. The fable of the dispute of the Apostle Peter with Simon at Rome has been sufficiently refuted.

XXXIII. *Menander* followed in his footsteps about the end of the first century, a fresh renewer of the opinions of Simon; taking to himself the honour due to Christ; promising such great wisdom to his disciples by means of magic, that they should be able to overcome the Angelic rulers themselves. The Ebionites and Nicolaitanes are supposed to have risen about the same time; who was their founder is uncertain. Some add the Nazireans, Judaizing Christians, who however were stained with no false doctrine, save that perhaps they cleaved too closely to certain Jewish ceremonies; or if they are to be numbered amongst heretics they do not seem to belong to so early an æra.

XXXIV. However the number of heretics belonging to this age of the Church is not to be pushed beyond its just limits. That the success of heretics

was less whilst the Apostles remained alive, and the poison of the serpent, as is commonly the case, acting in secret, is both the common opinion, and one which we are induced to give credit to on the authority of Hegesippus, Tertullian, and Clemens Alexandrinus.

XXXV. One only solemn *concil*, as meaning an extraordinary convention of the Church held for the purpose of settling controversies, do we find in this century; viz. that mentioned in the fifteenth of Acts; in which the controversy concerning the obligation of the Gentiles to the observance of the ritual law of Moses under the new Covenant, was settled. Perhaps the assembly mentioned in the twenty-first chapter of Acts, in which the question concerning the toleration of the ceremonies of the law for a time was determined, at which the Apostles James, and Paul, and the Elders were present, may come under this head.

To be Continued.



SHORT SERMON.

—
“Know ye not that they which run in a race run all, but one receiveth the prize?” 1 Cor, ix, 24,
 —

Now that we may run well, two things are required especially;—‘A due preparation before,’ and ‘A right disposition in,’ the race.

He that undertakes to run a tye will first, if he be

wise, diet himself, and not spend his time in drunkenness and gluttony: the text saith, he will abatain from all things, even those meats and pleasures which he doth most affect, only to make his body swift and fit for the race. So if we will happily run our course in God's way, we must not walk in surfeiting and drunkenness, in chambering and wantonness, but as Paul here, we must "tame our bodies, and bring them into subjection:" we must not be filled with wine, but with the holy Spirit: for fasting and voluntary chastising of our bodies, as occasion is offered, are not workes either superfluous or superstitious. A full paunch and heavy head is fitter to lie than to go, to stand still than to run a swift race. The Gentiles live to eat, but Christians eat to live, and life consists in health and strength, and both are maintained especially by moderate fare.

Secondly, the runner useth to strip himself of all about him, except some white garment to cover his nakedness: and so we must put off the works of darkness, and every thing that presseth down: we must cast away the cares of this life, using the world as if we used it not; having wives and children as if we had neither wives nor children, accounting all things but loss to win Christ. We must strip ourselves of all that might hinder us in our course, leaving nothing on us but the long robe of Christ's righteousness to cover our wickedness, as our Apostle, Romans xiii. 14, "Put ye on the Lord Jesus Christ, and take no thought for the flesh to fulfil the lusts of it."

And as the runner must have due preparation before his race, so likewise a right disposition in his

course; that he begin well, continue well, and end well.

First, he must be careful to begin well, to set out in the right and direct passages; otherwise if he run in wrie-ways and by-ways, the more his labour, the greater is his loss. We must take heed, lest *meta* be *transposita*: such as will obtain God's prize must walk in God's path, turning neither to the right hand nor to the left, Deut. v. 32, 33; for there is danger in both; and, as Luther observes, often the greatest peril is on the right hand. For schismatics hurt more under a colour of reforming and building up the Church, than the heretics and open tyrants can do by persecuting and pulling down the Church: on the contrary, by the martyrs' blood the Church is not destroyed but watered. Every man must be sure to set forth aright in the true profession of the Catholic faith; otherwise when we run without Christ, who is the way, then our wisdom is double foolishness, our righteousness double sin; when we are best, then are we worst. Again, we must walk in an honest vocation warranted by God's word, otherwise we shall not run to, but from the prize.

Secondly, we must continue well; "for many run, but one receiveth the crown:" we must therefore take heed that we do not slip; or if we slip that we do not fall; or if we fall that we fall not backward, but forward, so that we may with speed rise again. The most just often slip and sometimes fall, but they fall not backward as Eli and the Jews who took Christ, but forward as Abraham in the valley of Mamre, and Ezekiel by the river Chebar.

Lastly, we must end well ; Death is our last enemy which must be destroyed, and therefore we must run well unto the end, and in the end. As good not to run at all as to run near the end and then to lose the prize ; to suffer Satan at the last hour to snatch our reward from us. A runner will be sure to stretch out his hand at the end of the race to take the mark : so when death approacheth a Christian must stretch out the hand of faith apprehending Christ and his righteousness.



WRECKING.

No words can express the horrible cruelty and injustice that is wont to be done, not only on our shores but in other nations also, upon the shipwrecked goods, both of strangers and our own compatriots ; while, instead of compassioning and relieving the loss and miseries of our distressed brethren, every man is

ready to run upon the spoil ; and, as if it were from some plundered enemy, is eagerly busy in carrying away what riches soever come to hand ; which they falsely and impiously term ‘God’s grace,’ when as indeed it is no other than the devil’s booty. This practice can pass for no other than a mere robbing ; so much more heinous as the condition of the mis-carried owner is more miserable. What a foul in-humanity is this, to “persecute him whom God hath smitten ;” and, upon no other quarrel, to be cruel to our brother than because the sea hath been merciless.

Dear Countrymen, ye especially of the West, leave these abominable pillages to savage nations that know not God : and putting on the bowels of tender compassion, lend your best succour, rather for the rescue of poor wrecked souls ; and safely preserving that small residue of their drowned freight, which you cannot imagine that the sea hath therefore forborne to swallow that *you* might.—*Bishop Hall.*



The happiest spot for the Christian is not always that which to sense appears brightest ; but rather that in which he is the most frequently compelled to cast himself upon the strength of God *only* ; and where outward circumstances, by affording him the most frequent exercises of humility, charity, and patience, yield him most facilities for practising the tempers, and receiving the impress of the likeness of his divine Master.



IN AFFLICTION.

Aid me, my God, while faint I press
 Afflictions lone and sleepless bed,
 In midnight song thy name to bless,
 And chaunt thy mercies. On my head,
 O Lord, thine awful warnings burst,
 Like ocean's spent waves on the sand :
 A truant wretch, preserved and nursed,
 While bruised by mercy's gentlest hand.

Oft have I sunk in misery's shade,
 Or wrapt in peril's rayless cloud,
 Implor'd thy pity and thy aid,
 And vows of deep devotion vowed :
 Yet madly wandered from the path
 When past was danger, grief, or pain,
 Then burst the thunders of thy wrath,
 And drove me to the Cross again !

While thus before thy veiled face
 In utter helplessness I bow,
 Once more the glories of thy grace
 Reveal, my God, my Saviour thou—
 Still be my refuge, bound to save—
 And make my heart, 'mid every shock,
 Yielding like sand to mercy's wave,
 My faith unshaken as the rock.

S. P.

Rev. H. A. Simcoe, Penheale-Press, Cornwall.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. IV.]

APRIL, 1844.

[Vol. XIII.]

THE RELIGIOUS PAINTER.

A Testimony to the Value of the Church Services.

We have often thought it was a proof that God was among us of a truth, because every thing done in the services of our beloved Church is done decently and in order. Of all the helps of devotion, says the judicious Hooker, the greatest is that very set form and standing order itself, which hath prescribed whatsoever herein is to be publicly done. We may even go further and say, not unfrequently has God made the services of our Church the means of grace and the instrument of conversion, so that there has been an illustration or fulfilment of 1 Cor. xiv. 24,

25, "If there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all, and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth." I recollect many years ago conversing with an aged Clergyman, who told me he knew a parish Clerk, that had previously been but a worthless character, converted to God (instrumentally) by merely announcing the Psalm, 'Let us sing to the praise and glory of God.' He considered his own words, and was convinced that as long as he had been a singer he had been singing to gratify his pride and to exalt himself. Thus convinced of sin, he sought and found the Lord.

In the life of the Rev. T. Thomason who was for many years a Chaplain in the East Indies, his biographer is speaking of a Mrs. Thornton, a lady to whom Mr. Thomason was under great obligations. He observes, that 'the means of this lady's conversion was very remarkable.—At the age of nineteen she received her first abiding impressions of religion from attending daily prayers at Westminster Abbey. Her heavenly Father employed the solemn words of our incomparable Church Service, enriched with the pealing organ and the full voiced choir, to awaken her to serious enquiry after salvation.' Who then can estimate at the great last day the number of witnesses who will stand forward to testify that even our Cathedral service—cold and formal as it may appear to some, yea tinged, as others may assert, by the scarlet of Popery—has brought many in its tributary stream to the haven of salvation.

Notwithstanding the risk of wearying your readers, I will yet afford you another instance which illustrates by contrast, even more forcibly than the others do, the value of our Church Services. It was communicated to me by the Clergyman who was the Chaplain of the Lock hospital in London about forty years since.—A journeyman Painter, who resided in the great Metropolis, whose education had been neglected, or rather misdirected, from being tainted with infidel principles, became ultimately a confirmed sceptic. He married, and became the father of a family, and this became the source of family trials. These, however, were of no ordinary character; billow after billow seemed to roll over his head.—First his own health failed, and then he was deprived of one beloved child, and then of another; and being bereaved his grief knew no bound: for infidels and sceptics cannot cease to be men. In fine he verified the proverb, that “Man is born to trouble as the sparks fly upwards.” He called into his aid the principles he professed; he tried hard to believe his own lie; he tried to forget his beloved little ones; but memory, ever true to her trust, became a daily remembrancer. In this state of mind he directed his steps one Sabbath morning to the Meeting house of a very celebrated Preacher; and here, week after week, and Sabbath after Sabbath, his mind bordering on a state of distraction, he sought the Lord if haply he might be found; and though he listened attentively to the sermons, (and they were greatly esteemed as being eloquent and popular,) and though he joined in the singing and praying, yet he felt that the prophet

had not a message from God to him, nor were the prayers at all expressive of his wants and necessities. After a lapse of several months, passing the Lock one Sunday evening, he heard the voice of praise and thanksgiving ascending to God, and, from mere curiosity at first, was induced to enter the Church.—The singing had ceased; and what struck him most forcibly was, immediately the whole congregation bent the knee as one man in prayer to their Maker. The loud response and the hearty amen made considerable impression; they seemed, as he expressed himself, like men in earnest.

The congregation of the Lock at this time were proverbial for their deep piety, and from the solemn and decorous manner in which they entered into all the services. The prayers, the responses, the singing, were all followed reverently, devoutly, and with a loud voice, redounding as they doubtless did to the praise and glory of God.

The effect produced upon his mind by this and the sermon which followed was most soothing, something similar to that which is produced upon the worshipper merely by his attendance upon the house of God. There was nothing intelligible, nothing enlightening, nothing even comforting, but only a feeling of tranquillity and peacefulness. He now had Christ proclaimed as the friend of sinners in the desk, and in the pulpit he had been told he was able to save to the uttermost all that came to God by him. His wants, as he afterwards said, could not have been more exactly expressed if the prayers had been made purposely for him, or if he (as it seemed to him) had

been the only person engaged in worship. He declared that the very solemn and devout manner in which the services were engaged in convinced him that God was in the midst of them of a truth. He came in unlearned, he was convinced of all, he was judged of all, and thus the secrets of his heart were made manifest, and falling down he worshipped God, and reported that God was in them of a truth.

His were not merely momentary impressions, they were followed by a great moral change, an inward change, the best evidence which can be afforded to ourselves or our fellow men of the reality of our conversion. He was inspired with holy fear, he possessed a trembling hope, and he walked humbly with his God. He was the brightest specimen of a Christian in his sphere of life which my friend had ever beheld: so humble, so diffident, so modest, so dependent on God in faith and prayer. His sincerity was further tested by the deep anxiety he felt for his wife and children; for Christianity is a generous, extravagant, expansive thing: and there is no better proof of the reality of our conversion than earnestness in desiring the conversion of others. God crowned his labours with success, so that he could exclaim, I am thine and the children whom thou hast given me.

For many years he was a constant, intelligent, and devout worshipper in the congregation of the Church where he first heard the joyful sound. Sunday after Sunday would he bring with him, cleanly and neatly dressed, his wife and his children. Morning and evening would he assemble them every day around

his humble board to hear the word of life, and to make supplication unto the God of their salvation. It was not long ere he, by the use of these means, together with the example before her of religion in his own life and conversation, under God, became the cause of the conversion of his wife, and two if not three of his children. He had no occasion now to endeavour to forget those he had lost; he had obtained a better comforter; he had read and believed "their angels do always behold the face of my Father which is in heaven." He was animated with the consideration, that although they could not come to him, he should speedily go to them.

After maintaining his Christian integrity for many years, it pleased God to remove this pious Painter to a higher and brighter world. To the end of his life he was the devout and attached member of the Church in which he had been converted; and when he died he died in the full hope of the resurrection to eternal life through Jesus Christ our Lord.

Some persons have ignorantly thought that it is superstitious to worship God in any set form, and have by this means endeavoured to bring the services of our Church into contempt: but this which *they* conceive to be its defects *we* think to be its glory; this which they deem superstitious, we think to be most seemly, decent, and religious, and has God's own warrant for its countenance. For did not God of old appoint the very form of speech in which the priests of the Lord were commanded to bless the people? And did not our blessed Lord, to abate our over-weening conceit for extempore prayer, leave us

a form of his own making? one which forms a very prominent part, and more frequently occurs than any other prayer, in our Liturgy.—A pattern indeed by which we may shape and fashion all our other prayers with success, and without vain repetitions or superfluity of words.

But the efficacy of our prayers have been abundantly illustrated in the case of the pious Painter—they converted a sinner from the error of his ways; they led him to the Rock of our salvation. Join then in those services with all your heart. Do not regard the Minister as a performer, and your assembled fellow creatures as spectators; but regard him as being the instrument by which your wants are made known to God; worship with him and with one another. Let there be, in your Church at least, a communion of thought and feeling God-ward. Let holy fire communicate from one to another; then whosoever believeth not, or is unlearned, and cometh into you, he will be convinced of all, he will be judged of all, and the secrets of his heart will be made manifest; and falling down he will worship God, and report that God is among you of a truth.



THE REFORMERS OF THE ENGLISH CHURCH.

‘Without attributing to them an infallibility, which they expressly disclaim, we may justly give our Reformers credit for such sound views, and such resolute adherence to evangelical truth, combined with such

moderation and discretion, as were, considering the difficult circumstances they were placed in, truly wonderful; and such as are in all times, and not least in the present, well worthy of imitation. It was their 'wisdom to keep the mean' (as is expressed in the Preface to the Book of Common Prayer) between the two extremes; of too much stiffness in refusing, and too much easiness in admitting any variation. It was their wisdom also to keep the mean between the claims—never conflicting except when misunderstood—of Scripture and of a Church. It was their wisdom to keep the mean between a slavish bondage to ancient precedents on the one hand, and a wanton and arrogant disregard of them on the other. It was their wisdom, their pious and Christian wisdom, to keep the mean between rash and uncharitable judgment of other Churches, and equally rash carelessness, or fondness for innovation, in the regulations of their own. They conformed as closely as, in their judgment, circumstances would warrant, to the examples of the earliest Christian Churches, without for an instant abandoning the rightful claims of their own; and yet without arrogantly pronouncing censure on those whose circumstances had led *them* to depart further from those ancient precedents. Their *Faith* they drew from the Scriptures; their *Hope* they based on the Scriptures; their *Charity* they learned from the Scriptures.'—*Archbishop Whately.*

MISSIONARY INTELLIGENCE.

A Native Congregation at Waimate.—Contrast between the past and the present.

Dec. 26, 1841,—I took the Native service at Waimate. There were upward of five hundred Natives present; and as the Church could not contain above half the number, we held the service in the open air, under the shade of the tower. The sight was interesting. Along the slope of the hill on which the Church stands our congregation was arranged in rows: in the distance was a fertile plain, reaching to the base of Pukenui, an extinct volcano, whose eruptions had formed this beautiful level. I considered the landscape, and thought, How wonderful are the ways of the Almighty Creator! How fearful must have been the view, when the volcano was in full operation, when it emitted its dreadful flames, and shot the mighty masses of red-hot rocks into the air, which still remain in the ground as monuments of by-gone days! How awful must have been the pealing thunder, and the dense smoke which canopied the flames! And yet the Lord has converted this scene of desolation into one of beauty and order. But great as the change has been, it is not greater than that which the inhabitants of the land have undergone. Satan reigned among them: no crime was too great for them to commit: the very spot on which we stood had been polluted with blood; and immediately before us was a beautiful grove dedicated to unholy rites, in which are still the mouldering remains of mortality! Now all has passed

away. Satan has been "cast out." One thousand people, once vindictive savages and cannibals, sat at our feet, "clothed and in their right mind," listening to the word of life. Among them too, those who had taken the chief part in the late excitement. Surely this is wonderful: surely the Lord's word is fulfilled, "I will be exalted among the heathen!" I afterwards administered the Lord's Supper to four hundred and eighty seven Natives, and three Europeans.

Missionary Meeting at Waimate.

Dec. 26, 1842.—We had a Missionary Meeting, at which upward of five hundred Natives were present. We sat in the sun, and, though it was a cloudy day, found it very hot. I took the chair, and briefly addressed them on the subject of the Meeting, and their duty to aid in the great work of evangelizing the world.

The first Resolution was, 'That when we reflect upon the great changes which have been effected by the introduction of the Gospel to this land—the cessation of wars, and the increase of domestic happiness—we feel called upon to acknowledge the Divine mercy manifested toward us in thus dispelling the ignorance of former days.' Mr. R. Davis proposed this Resolution in a long speech. It was Seconded by Pidika; who stated, That neither this meeting, nor the object of it, originated with the Pakehas, (White men,) for they had read in God's word the command to preach the gospel everywhere, which command could not be fulfilled unless believers united to send the gospel. That it was this feeling

which led them to desire this Meeting, and to follow the example of the Church at Kaitaia. He was followed by Andrew, who likewise appealed to those at Kaitaia, and said that it was an example for them to follow. All but the Kaikolie natives assented to the Resolution. Here John Heke, a Chief of that place, rose up and made a very long speech; in which he appeared to confound the Sacramental collection with the present.

It was next resolved, 'That we cannot hear of other parts of the world being in similar darkness to that which once pervaded this land, without feeling a desire to contribute toward sending the Gospel to those parts.' Mr. J. Davis proposed this Resolution. It was seconded by Broughton; who, though he came to oppose the object of the Meeting, stated, that convinced by what had fallen from the speakers, he should support these Meetings. He was interrupted by David Taiwanga and John Heke, who again addressed the Meeting.

The third Resolution was, 'That in order to accomplish this end, we do now form ourselves into a Society, to be called, the 'Waimate Auxiliary Church Missionary Society,' having for its object the spreading abroad the knowledge of "the living and true God."' This was proposed by Mr. W. Davis and William Han. William said that Scripture pointed out his duty; and that he and his party having been to Pateretere to carry wood, had saved their payment in order to have something to contribute at this Meeting. Hira, of Mawe, said they had nothing to give. He was interrupted by David, who said, 'Have

have you not got plenty of potatoes and cabbage, if you have no money ?

The last Resolution was, 'That an Annual Meeting be held, as near this time as possible, to forward these views.' It was proposed by Mr. Spencer, and seconded by Harry Young. Hill, of Kaikolie, a teacher and decided Christian, then arose, and said, that he fully agreed that it was their duty to contribute for this purpose ; and though he was not then able, he hoped he should be at the next Meeting. He was interrupted by some one, who said, 'If you live to that time.' John Heke then again rose, and a number of the Kaikolie natives joined him, in his course of opposition.

I then addressed the Meeting, and told them it grieved me to see them act so : that if they foolishly thought to stop the spread of the Gospel, it would be in vain : that though in all ages the greatest efforts had been made to do so, even by the most powerful kings of the earth, yet they had not succeeded ; but the Gospel had still gone on conquering, and would continue to conquer, until all should acknowledge the dominion of Christ. It had come to their shores, and many had received it ; and I was now sorry to find that some, who had professed to receive it, were content not only to return to their old customs, but to rank themselves as enemies of God. I prayed that they might see their folly ere it was too late. I then said that I was rejoiced to see many in a different frame of mind ; and invited those who had the good cause at heart, and who longed to bear a part in the glorious work, to come forward and deposit their

offerings. They then came forward and made their several gifts, the Waimate people first in order, one after another. I then held up the plate, and blessed the Lord that there were so many to come forward to join in the work ; and said, that I trusted this would only be an earnest of what they would do another time. We then sung a hymn, and the Meeting broke up. I had the globe on the table, and many were much interested when I traced the gradual progress of the gospel upon it until it came to New Zealand.

Collection on the spot,—3 Sovereigns, 13 half-crowns, 8 nine shillings, 154 sixpences, 6 fourpenny pieces, sixpence half-penny in copper ; total, 13*l.* 1*s.* $\frac{1}{2}$ *d.*



FATHERS OF THE ENGLISH CHURCH.

MEMOIR OF WILLIAM TYNDALE.

(Continued from page 55.)

The burning of God's word was advocated by the Church of Rome, and approved by one of her ablest defenders more than fifty years after it was perpetrated. Dr. Martin, reader of divinity to the College of Douay, says, 'The Catholicke Church of our Countrie did not il te forbid and burne suche bookes, which were so translated by Tyndale and the like, as being not indeede God's booke, word, or Scripture, but the diuel's word.' To which Fuller replied, 'Neither can your heathenish and barbarous burning

of the holy Scripture so translated, nor your blasphemie in calling it the deuils word, be excused for any fault in translation which you have discovered as yet, or ever shall be able to discerie.'

Tyndale frequently adverts to the burning of the New Testament; and he anticipated with pious resignation the fiery test by which his faith was to be tried. 'Some man vill aske parauntere, why I take the laboure to make this work, insomoch as they will brunne it seinge they brunt the Gospel? I answere, In brunninge the Newe Testamente they did none other thinge then I loked for; no more shal they doo if they brunne me also, if it be God's will it shall be so.' At the close of one of his most interesting tracts he says, 'Whoso fyndyth or redyth this lettre, put it furthe in examynacion, and suffre it not to be hid, or destroyed, but multiplyed, for no man knoweth what profyt may come thereof; for he that compiled it purposeyth, with Goddes help, to mayntayne unto the deathe, yf neade be. And therefore al Christen men and women praye that the worde of God meye be vnbounde and delyuered from the power of Antichrist, and renne amonge his people. Amen.'

Great zeal was manifested to decry the translation as heretical. Bishop Tonstall declared that there were more than two thousand errors in it. If he meant that there were more than two thousand texts in the New Testament against Popery it would be difficult to controvert his assertion. The Prior of Newham Abbey, in 1527, wrote to the Bishop of Lincoln relative to opinions, called heretical, held by

George Joye, of Peter College, Cambridge. The first heresy of which he complained was, that a simple preacher might be the means of a sinner's conversion; and had the same power of binding or loosing as a Pope, a Cardinal, or a Bishop. The Prior also says, 'That the Scriptures in Englishe wold make sedition, brede errors and heresies, and so be euell.' Joye replied, 'Wo be to you that say that which is good to to be euell, and that which is sweet to be bitter. Thus is the hole, cleare, good and swete gospell to Christe belyed of you. It is only unsavery, kovered, and darke to you that peryshe.

Fuller, referring to the hostility of the Monks and Prelates, relates a melancholy instance of those feelings having extended to a civil officer of the corporation of London. 'When Tyndale's translation came over to England, O how were the popish Clergy cut to the heart! How did their blear eyes smart at the shining of the Gospel in the vulgar tongue! Hall heard the Town-Clerk of London swear a great oath that he would cut his own throat rather than the Gospel should be read in English; but he broke promise and hanged himself.'

Rober Ridley, a priest, wrote 'to Maister Henry Golde, Chaplayne to my lorde of Canterbury,' a letter, in which he uses language in all probability current at the time,—'No man would receave a Gospell of soch damned and practised heretikes; thow it wer trew.' From his remarks, he must have read the edition with glosses. He charges Tyndall with having in his preface treated moral conduct with

indifference. The marginal note which directs to the paragraph so captiously criticised is, 'A trew Christyn man beleveth that heven ys hys alre dy by Christes purchesinge, and therefore loveth, and worketh to honoure God only, and to drawe althinges to God.' The point at issue was this,—The duty of man being to love God with all his heart, and his neighbour as himself, whether he could do more than his duty, and by such works of supererogation merit the forgiveness of past sins, and even set over some of their meritorious works to the account of others. This Tyndale denies, ascribing all the merit of the forgiveness of sins to the Saviour only; and he maintains that the happy, holy influence of a good hope through faith will cause the sinner, so freely pardoned, to devote himself to the glory of God by promoting the happiness of man. Thus he argues, 'As no naturall sonne that is his father's heyre, doeth his father's will because he wolde be heyre, that he is alre dy by birth: but of puer love doeth he that he doeth. And axe him why he doeth any thyng that he doeth, he answereth, My father bade, it is my father's will, it pleaseth my father. Bond servauntes work for hyre, children for love; for there father with all he hath is there's alreddy. So doeth a Christian man freely all that he doeth, considereth nothyng but the will of God, and his neighboures wealth only. Yf y live chaste, I deo hit nett to obteyne heven therby, for then shulde y doo wronge to the bloud of Christ: Christes bloud hath obtayned me that. Neither that y loke for an hyer roume in heven then they shall have whyoh live in wedlocke, other then a hoare

of the stewes, yf she repent.' These are sentiments totally opposed to the inference drawn from them by the angry priest. Ridley then proceeds to find fault with the text: 'by this translation shal we losse al thes cristian wordes, penaunce, charite, confession, grace, prest, chirch, which he alway calleth a congregation. Ye shal not neede to accuse this translation. It is accused and damned by the consent of the prelates and learned men. And commanded to be brynt both heir and beyonde the see, wher is mony hundreth of them brynt. So that it is to layt now to offer reason why that be condemped, and whiche be the fawte and errours. Shew the people, that ye be maid to declare vnto them that these bowkes be condemned by the Cownsell, and profownde examination of the prelates and fathers of the chirch.' The Reformers were victorious in argument. The only triumph (if such it can be called) of the enemies to the spread of Scriptural knowledge, was the burning such as they could not silence in controversy, however unimpeachable their morals, bright and holy their piety, and useful their lives.



EXTRACTS FROM THE DIARY OF A YOUNG PERSON IN HUMBLE LIFE.

The following plain and authentic testimony to the faithfulness of God, and his all-sufficiency to his people in a *dying* hour, may perhaps be found edifying to some of your readers, and a means of strengthening the faith of those oppressed by like

fears and temptations. The young woman to whom they refer was of humble but respectable station in life, and much esteemed by those to whom she was known, as a faithful and consistent follower of her Lord and Saviour. Her greatest anxiety was to bring glory to his name, in the faithful improvement of the talent committed to her charge. Her delicate health prevented much outward activity, but her speaking-life and Christian patience, under trial and suffering, deeply impressed the minds of those around her. She was in the habit of committing her experience to paper from time to time; and from those very simple records a few extracts are now given.—

‘Unto God belongs the glory of my salvation from beginning to end. I bless the Lord for his mercies to me, the unworthiest of all. By his grace I have been kept from outward sins, but I have not made that progress in religion I ought to have done. O Lord, stir me up to greater diligence to seek and serve thee with a true heart and a willing mind; and unto thy name will I ascribe the glory. May I ever be found watching and praying, lest I enter into temptation.—

‘To patient faith the prize is sure,
And those that to the end endure
The Cross shall wear the crown.’

O my precious Saviour, clothe me with humility as with a garment! Guide and assist me with thy blessed Spirit into the way of all truth, and grant me that love which casteth out fear.—

‘Teach me the way to shun
Thy dreadful wrath severe,
That when thou comest on thy throne
I may with joy appear.’

Blessed Lord, graciously be pleased to pardon whatever thou hast seen amiss in me to the present moment, for Jesus Christ’s sake.’

In the opening of a New Year she thus writes,—
‘Glory be to God who has brought me through another year. I feel at this time truly humbled before the Lord that I have not made more progress in religion. I feel much of my own weakness and unworthiness: I need divine assistance every moment. Glory be to God, he does strengthen me: he is a friend *indeed* to me. Through what Christ has done and suffered I hope to be saved, not for any righteousness that *I* have done: my best righteousness is but as filthy rags. I trust I shall stand before the Lord, clothed with the robe of my dear Redeemer’s righteousness. O may it be my happy lot to praise him through the countless ages of eternity. Blessed Lord, in mercy be pleased to grant me heavenly wisdom, with every grace of thy blessed Spirit, and to enable me to stand fast in the faith to the end of my life.

I have had many trials and temptations, and I am sorry to say I have not felt the love of God shed abroad in my heart lately so much as I could wish, but I hope the Lord will in mercy pour down his blessed Spirit into my poor heart, and enable me to go on my way rejoicing in God my Saviour.

'I want the Spirit of power within,
Of love and of a healthful mind ;
The power to conquer inbred sin,
Of love to thee and all mankind ;
Of health, that pain and death defies,
Most vigorous when the body dies.

O that the Comforter would come,
Nor visit as a transient guest,
But fix in me his constant home,
And keep possession of my breast ;
And make my soul his loved abode,
The temple of indwelling God.'

I thank God he has still spared me a monument of mercy and grace. I have had many trials and temptations to pass through lately. My mind has been much exercised and troubled: I thought at one time it would have been too much for me to bear; but the Lord has been good to me and helped me. I feel ashamed before the Lord when I consider my unfaithfulness and ingratitude to him. O may the Lord stir me up to love him and serve him with all my heart all the days of my life! Lord grant it for thy mercy's sake.

I have been for some time in an ill state of health, but the Lord has supported me and strengthened my soul.—

'Wean my soul and keep it low,
Willing thee alone to know.'

This is the language of my heart—O that I may be found watching whenever the Lord is pleased to call

me, clothed with the robe of my dear Redeemer's righteousness! Lord, be pleased to grant me that living faith in Christ that will save my soul. Thanks be to God for his unspeakable mercies. O that I were more thankful to God for his goodness to me an unprofitable servant!

For more than three years before her death she was unable to attend the public means of grace, owing to the afflicted state of her health; but the presence of the Lord was with her. She felt that God was not confined to time or place. She was visited by many Christian friends, and always found the time of prayer refreshing to her soul. Her language was, 'God is good to me, I feel he is all my support in my weakness; he knows what is best for me, and I trust he will do for me as he sees will be for my good and his glory.' Through all her illness she was never heard to speak one murmuring word, or to wish her suffering less. At times she was very much harrassed and tempted by Satan, who delights to disturb the mind where he has no power to destroy the soul.

For the last seven weeks of her life she could never lie down in bed, nor scarcely lean back to take any kind of refreshing sleep or rest; but yet she was always resigned to the will of God. She was much alive to God, rejoicing in him, and much engaged in prayer. She said to the person who waited upon her, 'Why should I be impatient, I shall see his face for myself!' Weighed down at times with bodily afflictions, yet she said, it was not worth mourning, if it will soon be over, then what a victory!

She exhorted all who were with her to cleave to Christ, and begged a dear niece to hold fast her confidence in him, for that she was happy. She entreated those around her to live near to God, and to seek an interest in Christ for *themselves*. As her life drew near its close, her happiness increased, and she was rejoicing in the Lord. She often repeated, with uplifted hands, the words,—

‘Glory, honour, praise and power,
Be unto the Lamb for ever.’


‘The Lord is my King for ever. Christ is in me the hope of glory, unworthy worm as I am. I can yet shout, Victory through the blood of the Lamb! *There is not a doubt between—Christ is all in all: that is the whole and the substance.*’ The last words she uttered were, “O death, where is thy sting? O grave, where is thy victory? Thanks be to God that giveth *me* the victory through our Lord Jesus Christ!” She was again asked if she were happy? and with great difficulty she lifted up her hands and smiled; and in about two hours afterwards she departed to be with Christ.



THE SABBATH.

It is from no rash assertion, that from that holy institution, the Sabbath, have accrued to man more knowledge of his God, more instruction in righteousness, more guidance of his affections, and more con-

solation of his spirit, than from all other means which have been devised in the world to make him wise and virtuous. We cannot fully estimate the effects of the Sabbath, unless we were once deprived of it. Imagination cannot picture the depravity which would gradually ensue if *time* were thrown into one promiscuous field, without those heaven-directed beacons to rest and direct the passing pilgrim. Man would then plod through a wilderness of being; and one of the avenues, which now admits the light that will illuminate his path, would be perpetually closed.
—*Bishop Dehon*,

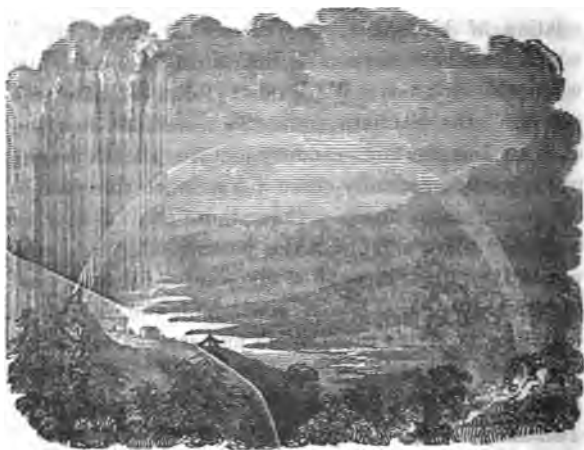


SHORT SENTENCES.

EVERY individual should bear in mind, that he is sent into the world to act a part in it. And though one may have a more splendid, and another a more obscure part assigned him, yet the actor of each is equally, is awfully, accountable. Though God is not hard, he is an exact master. His service, though not severe, is a reasonable service. He accurately proportions his requisitions to his gifts. If he does not expect that one should be as productive as five, yet to a single talent a proportionate responsibility is annexed.—*H. More*.

In prosperity prepare for a change, in adversity hope for one.—*Burgh*.

Divisions are Satan's powder-plots to blow up religion.—*Watson*.



JUBILATE DEO.

Ye lands ! be joyful in your King :
 Serve ye the Lord with hallowed glee :
 Come to his courts with thanksgiving ;
 Enter his gates with melody.

Know that the Lord alone is God ;
 We are the creatures of his hand :
 He rules us with a Shepherd's rod,
 The flock depasturing on his land.

To him whose might is gracious bring
 Meet praises of a thankful heart :
 Of everlasting mercy sing,
 Of truth that never shall depart.

C. N.

Rev. H. A. Simcoe, Penheale-Press, Cornwall,

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. V.]

MAY, 1844.

[VOL. XIII.]

CHARMS AND CHARMING.

Cornwall is not the only place, and the Cornish are not the only people who have practised curious and unlawful arts. In the Acts of the Apostles we find that the Ephesians were much addicted, and were great proficient in the black art also. On one occasion it would seem seven sons of one Sceva a Jew, having observed the effect with which the Apostle Paul used the name of Jesus, took upon them to use the same holy name to expel evil spirits, which in that day not uncommonly possessed the bodies of men. Perhaps they thought there was some magic in the number seven, as many ignorant people now do, or else we can hardly account for so many as seven

brothers attempting what others no doubt attempted alone. Be that as it may, on this occasion they all seven adjured the evil spirit in the name of Jesus. The spirit however answered, "Jesus I know, and Paul I know; but who are ye?"—Although I am ready to acknowledge the right of Jesus, and the right of Paul his Minister, to drive me out of the possessed man, I know of no obligation I am under to obey you. Not only did the evil spirit refuse to obey the command of the seven sons of Sceva, but he took signal revenge upon them for their presumption, for he caused the man in whom he resided to put forth supernatural strength, so that he "leaped upon them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded." Now this was soon noised abroad, and produced considerable effect on the Jews and Greeks dwelling at Ephesus, so that "fear fell on them all, and the name of the Lord Jesus was magnified."

And now let me ask you, who are accustomed to use unlawful arts, what effect this story has on you? Certainly if it produced its proper effect it would make you tremble, and if you be a charmer to charm no more: but as I cannot tell whether it will make you wiser or better, I will go on to tell you the effect it produced on the people of Ephesus, especially those who were charmers. It taught many of them the necessity of submitting to Christ; it led many of them to renounce their curious arts: nay more, they were ready to lay open all the mysteries of their charming; for they "came, and confessed, and showed their deeds;" and then, filled with holy in-

dignation against the evil practices of which they had been long guilty, and abominating the very books in which they had learnt their magic, they gathered them all together, and in the face of the whole city threw them into the fire and burned them. And this remember they did at a great cost; for when they had counted the price of their books they found it amounted to fifty thousand pieces of silver! Now say, is not this conduct of the Ephesians worthy of being admired and imitated?

You will perceive that the sin of these exorcists, sorcerers, or charmers, was that they pretended to hold intercourse with spirits and to have a prevailing power with them. Now, without determining whether theirs was nothing more than trick, mere slight of hand, or whether they had real intercourse with the invisible world; this we must declare, that as a man of God has intercourse with the world of spirits, and enlists good angels in his cause, so also a wicked man, one who has sold himself to the devil to work all unrighteousness, is influenced, guided, and ruled by the prince of fallen angels; and is perhaps assisted by his inferior agents to do his bidding.

Now hear ye this, ye charmers; consider whose ye are, and whom ye serve! It is written, "His servants ye are whom ye obey." Christ has given you no command to charm, therefore you cannot be his servants. I leave it therefore with yourselves to say, whether by continuing the practice of charming you will allow yourselves to continue the servants of the wicked one. His servants assuredly you are whose work you do.

There are, however, in Cornwall some persons who profess themselves to be the servants of Christ and yet practice the art of charming. Now I am anxious to persuade you that by so doing you afford evidence that you are not, that you have never been converted, never passed from death to life. What did the Ephesian charmers do when they were converted? They renounced their charming, for they came, and confessed, and showed their deeds; and thus they gave the best evidence they could that they had become the servants of Christ. If you have the reputation of being a charmer, and at the same time profess to be a servant of Christ, the next time you are sent for to charm, to prove that you are really what you profess to be—a Christian—you will say, *'I have renounced the hidden works of darkness, I have given over charming; it was all trick, all delusion; I pretended to do what I could not perform; and I have been convinced it was all a delusion of the devil, and I was furthering his lies. Now I have become the servant of Christ, and by the help of the Spirit I will only do his work.'*

Another thing you will observe these Ephesians did, they gathered together all their books and they committed them to the flames in the presence of all the city: and this they did though it cost them some fifty thousand pieces of silver. The books they burnt contained the mysteries of their art, and by burning them they showed their detestation of the things by which they had dishonoured God and endangered their own souls. There can be no surer proof of genuine conversion than when a man hates and abjures the evil in which he once delighted.

To become Christians you must be made new creatures. It is not necessary for you to know the circumstance, the hour, and the place when you were created anew, but it is indispensibly necessary, you are well assured, that a great internal change has taken place. Light and darkness are not more opposed than the state of the converted and unconverted. Be not satisfied then with a religion of mere feelings and notions; but look to it well that you hate and destroy what you formerly loved and cherished, and that you love and pursue what you formerly hated and neglected. Such proof of being really religious did the Ephesian converts give who burnt their books.

Now what we require of you is, to afford the same evidence. Have you renounced charming? Do you feel a righteous indignation against those practices and pursuits to which you were formerly given, and from which you derived considerable profit? Is this the sin you hate, the sin against which you watch and pray, the sin against which you caution others? It will avail you nothing that you possess a holy indignation against other sins if you do not against this. For whosoever keeps the whole law besides, and yet offends in one point, he is guilty of breaking the whole law; because by offending in one point he sets at naught the authority which enacted the whole law; and makes manifest that he has no just fear and love of the true God.



SHORT SERMON.

*“And there appeared a great wonder in heaven ;
a Woman clothed with the sun, and the moon under
her feet, and upon her head a crown of twelve stars:
and she being with child cried, travailing in birth
and pained to be delivered.”—Rev xii. 1, 2.*

There are many parts of the Book of Revelations which are highly mysterious and difficult to be explained even by the ablest and best instructed Commentators, those parts more especially which refer to distant periods of time, and to circumstances connected with the state and progress of the Church of God. But if some portions of this sacred book be obscure, there are other parts again very plain, simple, and intelligible to the meanest capacity. And how thankful, my brethren, should we be for this ! how thankful should we be that truths are made known to us in the Bible with a clearness in proportion to their value

and importance! The wayfaring man though a fool cannot err in the things which belong to his everlasting welfare.

The Apostle St. John in the solitary isle of Patmos was favoured with many glorious visions of the upper world, which visions referred to future times, and to circumstances illustrative of the state of the Church. Thus in the text we read, "There appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth and pained to be delivered." The Woman clothed with the sun represents the true Church of God in all ages, and every individual member of that Church who is a believer in Jesus. All real Christians are clothed with the sun of righteousness, who is spoken of in prophecy as he who should arise upon a dark and sin-disordered world "with healing under his wings." True believers in Jesus are arrayed in the spotless robe of the Redeemer's righteousness for justification, and therefore they stand accepted before God "unreproveable, and unrebukeable in his sight:" God the Father looks upon them with the smile of complacency and love: he calls them his own dear children, and enriches them with all spiritual and heavenly blessings.

But again we may remark, true Christians are clothed with the Sun of Righteousness for *sanctification*.—A principle of holiness is imparted to their souls in regeneration; this principle is more and more developed in all holy dispositions and tempers; it is a growing principle, growing day by day and hour by

hour ; it is a flower which sheds a sweet perfume and fragrance around, lifts up his head amidst the storms and tempests of this inelement world, and shall at length be transplanted to the Paradise of God to bloom for ever there. But further, the true believer and child of God is clothed with the Sun of Righteousness for *light* and *illumination*.—The sun in the natural world is the fountain of light. What a beautiful thing is the light which we enjoy from day to day ! Philosophers have not been able to pronounce with any certainty respecting the nature and composition of light, but from its effects we know it to be a most useful, cheering, enlivening and beautiful thing. What would the world be without the sun ? And thus the real Christian by virtue of his union with the Sun of Righteousness is enlightened, cheered, comforted, and made happy. In the Redeemer's light he sees light ; he cannot walk in darkness, because he has the light of life.

But we go on to notice another particular in the description of the Woman in the text,—“The moon was under her feet.” This indicates, by an expressive metaphor, that the true members of the Church of Christ are superior to the elements of this world ; its pleasures, its riches, and its honours are, as it were, beneath their feet. They can look down with a holy disdain upon its gilded vanities, and its empty joys : they are animated by a nobler ambition for a nobler prize. By faith they look not at “the things which are seen, and which are temporal, but at the things which are not seen, and which are eternal.” Hope fixes her eager gaze on “a city which hath founda-

tions, whose builder and maker is God;" a better and an enduring substance reserved in heaven for all those who shall finally be made partakers of salvation. My brethren, if our religion does not raise us above the world it does little or nothing for us: if we are still conformed in spirit, principle, and practice to the world, it is certain that we know nothing of the salvation of Jesus: we may make a profession, and a loud profession too, of Christianity, but we have only the name of Christian to boast of; our affections are set on things below and not on things above, and where our hearts are there will our treasure be. Consider, my friends, what I say, and may the Lord in his mercy stir you up to seek in the first place and to realize the things which belong to the kingdom of God!

But we proceed to notice further, that the Woman had "upon her head a crown of twelve stars."—This perhaps refers to the doctrine of the Gospel preached by the twelve Apostles, which is a crown of glory to all true believers. The gospel of the grace of God, my brethren, is a glorious thing; glorious because of the happy tidings it communicates; glorious because of the moral effect it produces in those who receive it; and glorious because it brings glory to God—"Glory be to God on high; on earth peace, good will towards men."

But further, it is spoken of the Woman, that "She being with child cried, travailling in birth and pained to be delivered."—Here we have a representation of the Church of God: the Church is, as it were, in pain to bring forth a holy progeny, even

children devoted to the love and service of God. And, my brethren, what is the aim, and object, and prayer of every faithful Minister of the Church? is it not to be the honoured instrument of bringing forth souls unto God? Is it not our anxious desire to be able to say with the Apostle Paul concerning many of our people, "In Christ Jesus I have begotten you through the Gospel?" As the divinely commissioned Ministers of Christ, and deriving our authority from him through the line of his Apostles, we come before you from Sabbath to Sabbath, in the characters of Ambassadors for Christ, "as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." We earnestly wish you, my dear hearers, to be converted from the error of your ways, to be delivered from the tyranny of sin and Satan, to be renewed in heart and mind, and to be brought home to God. But although it is true that the duly appointed Ministers are instruments in the hand of God for the conversion of souls, yet we are always to remember with deep humility and self-abasement that we are but *instruments*, feeble, unworthy instruments still. The very best, the most highly gifted and laborious Ministers are but earthen vessels, in order that the excellency of the power may the more manifestly be seen to be of God.

But whilst we who are set over you in the Lord have our peculiar duties to perform, you must not forget that you have your duties to perform as well. Religion is not the sole concern or business of the Minister, it is the concern and business of us all. You are all, my brethren, most deeply interested in the

affair of religion ; and whilst it is your solemn duty, and I will add your rich privilege, to hear the preaching of the everlasting gospel by God's appointed Ministers, you should endeavour to carry out into practice the truths you hear.—“Be ye doers of the word, and not hearers only, deceiving your own selves.” And bear in mind that you have an important duty to fulfil towards others ; “let your light so shine before men that they may see your good works and glorify your Father which is in heaven.” If you are partakers of saving grace yourselves, you may be made the blessed instruments of imparting that saving grace to others ; by kind admonition and advice, by faithful warnings given in the spirit of love, you may be made wise to win souls to God, and “they that be wise to win souls to God shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.”

Our holy Church, my brethren, does not consist of Ministers *alone*. A habit of identifying the Church with the Ministers of the Church has too much prevailed. The Church is a society made up of Ministers and People. It is thus described in the Nineteenth Article, ‘The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the Sacraments be duly ministered, according to Christ’s ordinance in all those things that of necessity are requisite to the same :’ this is the Church : it consists of all those who by baptism are admitted within its sacred pale, and to the privileges which it has to bestow.

But finally, my brethren, as an encouragement to

you to go forward and persevere in the divine life, direct your thoughts to the bright recompence of reward which awaits the saints of God in a future and eternal world. O indeed, "eye hath not seen, neither hath ear heard, neither hath it entered the heart of man what things God hath prepared for them that love him," and long for his appearing! When you are arrived at home in your Father's house the sorrows and the vanities of time will have passed away to return no more. Every want and desire of the soul shall be abundantly gratified: "the Lamb which is in the midst of the throne shall feed you, and lead you to living fountains of water," where you may drink and thirst no more for ever. Consider too the blessed employment in which you will be engaged, and in what blessed company you will "serve God day and night in his temple;" "with angels and archangels, and all the company of heaven, you will laud and magnify God's glorious name; evermore praising him, and saying, Holy, holy, holy, Lord God of Hosts, heaven and earth are full of thy glory!" Brethren, think of these things, take comfort from the meditation on them; rest not contented with present attainments in religion, but go on unto perfection, for Jesus Christ's sake our Lord. Amen.

CHARLES.

Grace desired is a sure testimony of grace received, and to hunger after Christ is a good argument of having tasted, with David, "how good the Lord is," Psalm xxxvi. 8.

THE EXAMPLE OF THE THIEF ON THE
CROSS NO ENCOURAGEMENT TO LATE
REPENTANCE.

Another thing that hinders young ones from taking up the yoke of Christ, is the easiness of repenting and turning to God hereafter. God is full of mercy and will not refuse or reject a penitent sinner at any time, no though at the last hour: witness the thief upon the Cross; how little time had he for repentance and yet he obtained mercy; and why may not I?

Answer. This thief may in a sense be said to be a greater thief dead than living. The example of his repentance and conversion in a dying hour hath stole away many a purpose, many a season of grace, many a resolution, nay many a soul, which hath taken encouragement from his late conversion to put off the great business of salvation to the last. Now to prevent this undoing and soul-destroying mischief, I would say six things concerning this example.

1. This is an example without a parallel, and therefore not to be urged in this case. God did this once (as one says) that none might despair, and but once that none might presume. You have not such another instance in all the Scripture, which is a story of five thousand years, and yet in all that time we have but one instance of a man that repented when he came to die; and will any man dare to adventure his soul upon such an instance as that? You read (Acts xxvii. 44) that the ship wherein Paul sailed was ran aground, and yet not one man lost; "some by swimming, and some on boards, and some on broken pieces

of the ship, they escaped safe to land." Now would not that man be accounted a mad man that should run his vessel aground upon the encouragement of this success?

2. It is a pattern without a precept. Where is any command that encourages the dedicating our youth to sin and lust, and our old age to repentance? Is there any precept of God that indulges a youthful remissness in the great business of religion? No, not one, but the quite contrary. I dare not deny but God may be found in the last hour, but no man ought therefore to put off seeking him till then; because the rule is, "Remember thy Creator in the days of thy youth, before the evil days come, and the years draw nigh when thou shalt say, I have no pleasure in them," Eccles. xii. 1.

3. It is a precedent without a promise: shew me one promise that ever God made to accept such a repentance as this. And therefore it is a very hopeless attempt, nay a downright presumption; to expect mercy without a promise of mercy, or in a way not promised, is presumption.

4. It was a miraculous work upon a peculiar reason; to wit, to *shew forth his Godhead*, even when his human nature was dying. There was never such a concurrence of works of wonder in any age of the world as at that time;—the sun losing his light, the air darkened, the earth quaking, the rocks rent, the graves opened, many dead raised; and among the rest this was one, a thief, while hanging upon the cross, was converted; this was to manifest his deity under his greatest suffering, and to take away the ignominy.

of his cross ; so that we may, as one says, almost as well expect a second crucifying of Christ as a second conversion of this nature.

5. Was there not another thief at the same time upon the Cross ? and yet he repented not, though he had much means to help him in the work ;—his fellow recanting of his sin, becoming a true convert, reproving his sin, calling him to repent, owning the Lord Christ, praying for mercy ; yet notwithstanding all this he repented not, but as he lived so he died, in his sins and lusts. And therefore thou hast greater cause to fear being cast off with the impenitent thief than to be received to mercy with this signal convert ; especially considering, that there is but this one instance in all the Bible, and for this one that was received to mercy thousands and thousands have been cast off.

6. This thief upon the Cross is an example pleaded but not imitated ; and so we make that a dangerous temptation which would otherwise be an encouraging instance. You that urge this for an example do but imitate it, and then you will make a right use of it. For we do not find that this thief was ever called to believe till then ; and therefore so soon as he heard of Christ he believes in him, and ventures his soul upon his righteousness. And God requires no more than that we would answer his call and accept the first tenders of grace. If God calls when it is late, he will accept late conversion, and therefore Christ takes that for an answer, in Matthew xx. 6, when he asks them, "Why stand ye here all the day idle?" and they answer, "Because no man hath hired us;"

but as soon as he calls they come. Do you come in and believe in Christ at the first call as the thief here did? If God calls not till the eleventh hour, he that comes in at the eleventh hour comes in good time; but he that is called at the first or third hour may come too late if he puts it off till the eleventh. If thou dardest sinfully say it is too soon to day, it may be God may judicially say it is too late to morrow. And therefore this instance of the Thief on the Cross is most ignorantly and impertinently urged, which doth no way reach the case of impenitent sinners under Gospel grace, and the daily and loud calls of God. The thief never put off the work of repentance and conversion, that we find, to the last hour; this thou dost. The thief never purposed to repent hereafter, that he might thereby the better enjoy his lusts at present; this thou dost. The thief came unto Christ at the first call; but thou hast been often called and yet hast refused to come, and therefore what is this instance to thee? it doth not at all concern thy case, it is falsely urged and vainly pleaded. And therefore instead of encouraging thyself from this single instance of the thief's being at the last hour received to mercy, thou shouldst consider and tremble at that dreadful threatening of God against such as slight and stand out against the calls and offers of mercy, (Prov i. from the twenty-fourth verse to the last,) "Because I have called and ye refused, I have stretched out my hand and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity, I will mock when your fear cometh." And verse 28,

"They shall call upon me but I will not answer, they shall seek me early but they shall not find me." And verse 32, "The turning away of the simple shall slay them;" that is, their turning away from the calls of God and offers of grace will be their condemnation at the last. And therefore remember this, it is seldom, if ever, that any adventure so near the brink of hell, as to put off repentance and closing with Christ to the last hour, thinking to come off safe, but that they drop in at the last.—*Mead.*



THE BIBLE.

Casting away the fear of being superstitious, cultivate the habit of looking at a Bible with respect and reverence. Open it with a kind of solemn pleasure, for God is there in all his greatness, and holiness, and love. Read it with thankfulness—for it is a grant to you under the hand of God, and it is sealed to you by the blood of Christ; and the grant secures to you, if you be a humble believer, forgiveness, and sanctification, and victory, and heaven. It secures to you "all things," for "you are Christ's and Christ is

God's." When good old Bishop Latimer was led to the stake, he took the Bible with him: he clung to it with holy affection. It had taught him how to live with comfort, it was now to teach him how to die in triumph. There is scarcely a page in the Bible which does not shew more of God than all the wonders of creation.—*Houseman.*

FATHERS OF THE ENGLISH CHURCH.

MEMOIR OF WILLIAM TYNDALE.

(Continued from page 89.)

Sir Thomas More entered most heartily into the controversy with Tyndale, and displayed a fertile wit and great genius in defending the Church of Rome. He well knew that he had no chance with such an antagonist, either from Scripture or reason, and he shielded himself in tradition, antiquity, miracles, and mystery. He asserted that the written word was *not* the whole revealed word of God, but that the unwritten traditions of the Church are of equal authority. His mode of arguing to prove this important point is, 'I take it, that the word of God unwryten is of as great authoryte, as certayn, and as sure as is hys worde wryten in the Scrypture, which poynt is faste and sure, pytched upon the rocke—our sauyour Christ hymself; that neyther Luther, Tyndale, nor Huskyn, nor all the hell hounds that the devil hath in his kenell, never hytherto could, nor whyle God lyveth in

heven, and the deuyll lyeth in hell, never hereafter shall (harke they, bawle they never so fast) be able to wreste it out.'

When he speaks of the opinions of the Reformers on other points he uses language equally charitable; 'All apparyeyous they mocke at and all the myracles they blaspheme, and say the deuyll doth all, as if the deuyll had [with] his owne handes marked eche of them an H in the forehead with a fayre hote yron set out of the fyre of hell.' These are the words of the learned, witty, and eloquent More, who, upon any subject but religion, may be justly called a great man. Tyndale destroyed this visionary castle of Traditions* by a simple but irresistible argument, the sum of

* These *unwritten* traditions have been *printed*. They form a small 8vo. volume of extreme rarity, by Dr. Richard Smyth, the celebrated popish reader of divinity in Oxford, imprinted by Thomas Petit, 1547. These traditions the learned Dr. gravely tells us, 'We must both beleue stedfastly, and also fulfill obedientlye vnder payne of damnation euer to endure. They are —The sacrament of the Lord's supper, only to be given by a priest, to be taken fasting; the wine to have water mingled with it; the consecration of the elements, to be kept in the pyxe or boxe at church; prayers for the dead; christening of infants, which necessary thinge hangeth onely vpon the apostles tradition without anye scripture that can prove it. Singing in public worship; praying towards the east; elevating and worshipping the host; making the sign of the cross; worshipping the crucifix; observing and not fasting on Sunday; keeping Easter and holy days; putting pictures and images in Churches; fasting in Lent and on every-Wednesday and Friday; holy water; priests not to marry; Mary continued a virgin until death, and that her body is in heaven.' Dr. Smith was appointed to argue with Bishop Ridley prior to his martyrdom. A droll story is related of him by Fox.—*Acts and Monuments*, Vol. ii. p. 538.

which is, that the written word of God is his revealed will, perfect as its divine Author, with whom it was impossible to misstate or omit any thing, and who has declared all those to be cursed who add to or diminish from his will so revealed.

The great Lord Chancellor More published nine volumes of controversy against Tyndale and Barnes, seven of which are against Tyndale, four of these are in folio. To an antiquary these tomes are peculiarly interesting. It is a conflict between two men possessed of giant minds, in decided opposition to each other. Tyndale is chaste, More licentious; Tyndale liberal but devout, More a bigot; Tyndale triumphed in argument, and More contrived to have him imprisoned.

The character of this powerful persecutor of Tyndale presents to us an extraordinary compound; he was a witty companion, a gloomy fanatic; a beloved relative, a religious tyrant: an enlightened statesman, who ably argues against sanguinary laws, a bigoted persecutor who imbued his hand in the blood of the Reformers: a philosopher who, on every Friday and saint's eve, scourged his own body with whips made of knotted cords, and then as a further punishment, wore a hair shirt next to his lacerated skin. So persevering and extensive were More's efforts to destroy Tyndale, that his biographer compares the exiled Reformer to a hunted hare with twenty brace of grey hounds after him. The dignified Clergy, delighted with these efforts to support their falling hierarchy, raised the sum of five-thousand pounds, which they pressed upon his acceptance; but he

nobly refused to take one penny. He foresaw that the Reformation would prevail, and thus addressed his son, 'I beseech our Lord, that some of us, as high as we seme to sitt vpon the mountains, treadinge heretiks vnder our fete like antes, live not the day to be at league and composition with them.' More's most able work against Tyndale, was the first which he wrote, called 'A Dialogue.' It represents that a Nobleman sent his friend to Sir Thomas More, requesting assistance to counteract opinions which were gaining great ascendancy in the country against the Romish Church. These were, 'of pylgrymagys—ymages—prayer to saints—myracles—tradicions—infalibility—cruelty to hereticks—burning the New Testament—and prohibiting books, called Lutheran.' It is evident that all these topics were shrewdly controverted throughout the kingdom. The spirit of inquiry was gone forth, and was working out the great reformation in spite of every obstacle. The most important of these subjects is the burning of the New Testament; an atrocious deed, to defend which this dialogue was written. He thus introduces the prevailing opinions, 'The people say that all this gere is done but ouely to stoppe menes mouthes, and to put euery man to sylence that wolde any thyng speke of the fautes of the clargye. And they thyнке that for none other cause was also burned at Poules crosse the new Testament late translated in englysshe by mayster Wylliam Huchyn, otherwise called Mays-ter Tyndall, who was (as men say) well known or he wente ouer the see, for a man of ryght good luyng, studyous and well lerned in Scrypture, and in dyuers

places in England was very well lyked, and dyd gret good with preehyng. And men matter amonge themselfe that the boke was not onely faultles, but also very well translated, and was denyssed to be burned bycause men sholde not be able to prove that suche fautes (as were at Poules crosse declared to haue bene founde in it) were neuer founde there in dede, but untruely surmyssed. And suche as they were, some men saye were noo fautes at all, yf they hadde be so translated in dede; but blame layed and faute founde with thynges nothyng faute worthy, onely to deface that holy worke, to the ende that they myghte seme to haue some iuste cause to burne it. And that for none other entente, but for to kepe out of the people's handes all knowledges of Crystys gospell; and of God's lawe, excepte soo moche onely as the clergie theymselfe lyste nowe and then to tell vs. And that lytell as it is and seldom shewed, yet as it is fered not well and truely tolde, but watered with false gloses, and altered from the trouthe of the very wordes and sentence of Scripture only for y^e mayntenance of theyr authoryte. And the fere lest this thyng sholde euidently appere to the people, yf they were suffered to rede the scripiture them selfe in theyr own tonge was (as it is thought) the very cause not onely for whiche the newe testament translated by Tyndale was burned, but also that the clergie of this realme hath before this tyme, by a constytucion prouneyall, prohybyted any boke of scripiture to be translated into the Englyshe tonge, feryng men with fyre as heretyques who so sholde presume to kepe them, as though it were heresy for a crysten man to rede crystys gospell.'

These admissions are deeply interesting: they show that the laity throughout the kingdom were strongly excited. The picture of public opinion, thus drawn and published, is from the pen of the champion of popery, and, as it tells against his own party, we may naturally conclude that he has not exaggerated. The character of Tyndale, exhibited by his persecutor, is as highly honourable as it is faithful. In the third book of the Dialogues, More attempts to defend the burning of the New Testament, by declaring that it was full of errors.—‘To tell all wold be to rehearse the hole boke.’ ‘To search for one faute wold be like studying where to fynde water in the see.’ At length his budget of errors is opened; and *three* heresies are proclaimed: ‘the priests of Crystes chyrche he calleth senyours—Chyrche he calleth congregation—and charyte he calleth alway love.’ These objections were unworthy the pen of a scholar, and are highly gratifying to the friends of the Reformation. Tyndale’s immortal work was subject to the severest scrutiny of the brightest scholars of the age, men of the keenest penetration, and his most decided enemies; but the pure gold defied their research for alloy; and, in the absence of serious errors, the critics found unreasonable fault with words, because they would have preferred others nearly similar, (no more diversity of meaning, to use an expression of Coverdale, than between *fourpence* and a *groat*;) if not synonymous. Sir Thomas frequently betrays a degree of blind hostility, disgraceful as the system in which he had been educated. Tyndale’s rule of obedience to the king was, ‘A crysten man is bounden to obey

even tyranny, yf it be not agaynste his fayth, nor the law of god, tyll god delyuer hym therof.' In reply to this, More displays a captious littleness, totally opposed to his native genius: he admits that the Apostle expresses exactly the same idea, "We muste rather please god than man," which is well sayed of the apostle, but to be said of Tyndale, a heretic, it is a playne exhortacyon to rebellion.'



A sure refuge may I find thee
In each time of deep distress ;
With thy wing of saf-ty hide me,
Clothe me with thy righteousness.

From the tempest be my covert,
From the scorching heat my shade;
Guide me through the howling desert,
For on thee my help is laid.

Rev. H. A. Simcoe, Penheale-Press, Cornwall.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. VI.]

JUNE, 1844.

[VOL. XIII.]

POPERY UNCHANGED AND UNCHANGING.

WE often hear it said, that Popery in the present day is not what it was when it burnt its martyrs in Smithfield; but let us see whether this assertion be true; and in doing so we will refer to a fact which in this case is better than a thousand arguments—a fact which will go far to prove that if the lion be chained he is not tamed, and that to the present day there exist some genuine spirits who are anxious for the return of the good old days of queen Mary. And bear in mind, that this is a fact which has not reached us as an idle rumour inserted in a newspaper, but was actually embodied in a petition presented to the British house of Commons, (on the sixteenth of June, 1833,) and signed by the Deputy Lieutenant of King's

County, Ireland, several Magistrates, and six hundred other persons whose veracity and respectability are beyond suspicion. The circumstances of the case are thus mentioned in the petition—‘ A priest was called upon to visit the family of a poor man of the name of Magennis, one of whose daughters was in the last stage of consumption. When the priest (Mr. Mahon) entered the house he observed a Bible which was laid with a New Testament on a shelf. He took down the Bible and denounced the mischievous tendency of the book in the hands of unlearned persons, requiring withal that the Bible should be burnt. The sick young woman, her mother, and sisters, protested against it. The priest, however, insisted upon its being done, and when the inmates of the cabin persisted in refusing, he carried it out and called upon the neighbours to bring him some fire: after considerable time an old woman brought him some lighted turf, with which he attempted to burn the Bible. He did not however succeed, but carried the bible back to the hut and burned it there. To shew how much value was set upon the book, it may be observed, that the mother brought the New Testament to the dying girl, who, ill as she was, concealed it under her bed. The other daughter ran for her father, who on his return resisted the act of the priest, because, as he said, he found pleasure in reading it after his day’s work was done. It was however too late, the work of destruction was accomplished.’

Now with such a fact before them, can the Protestants of England and Ireland tolerate the assertion which is so frequently circulated, That Popery is not

the same unchanged unchanging thing it was? It may indeed adopt at times a tone of moderation and charity to accomplish its own exaltation and supremacy, but it is only the plausibility of the maniac, who when he has prevailed upon his keepers to remove his fetters, makes them feel first the strength of his arm and the untameableness of his spirit. The principle which burnt the Bible in 1833 is the same that heaped the wood and set fire to the pile 300 years ago;—the same undying principle which has influenced the papal church in all ages. No, no, Popery is not changed: it is still the master-piece of Satan. And when we hear that it is in favour in high places, and that it is sought to be endowed, and when we perceive it manifestly extending itself through the length and breadth of the land, then should all true Protestants rally, and their watch-word should be, ‘No peace with Rome.’ How can there be? If the bible be true she is the enemy of God, the mother of harlots, that Babylon and antichrist whose destruction is doomed, whom the Lord will destroy with the breath of his mouth. But while we cry, ‘No peace with Rome,’ and while we would bring our children to the altar and dedicate them like the Carthaginian hero did his children to urge a war of extermination against Rome; let us bear in mind that our weapons are not carnal but spiritual, and therefore mighty through God to the pulling down of strong holds. Wherefore let us take to ourselves the trusty sword of the Spirit, which is the word of God, in one hand, and the invulnerable target of faith in the other, and let us stand, and having done all to stand.

**SKETCHES OF CHURCH HISTORY.**

(Continued from page 67.)

Foes and Persecutions.

XXXVI. The Jews were the first foes of the Christian religion, a twofold persecution of whom is recorded in the Acts. The former one, stirred up by the Synagogue, destroyed Stephen; the other, a few years afterwards, had Herod Agrippa for its author, in the fourth year of Claudius. During this persecution James, the son of Zebedee, was slain with the sword: but a short time afterwards Herod experienced the Divine vengeance in a dreadful death. The third, we learn from Josephus, was stirred up by Ananus the High Priest, who ordered James the brother of Jesus and others to be stoned to death untried for the crime of violating the law. This persecution happened in the year of the Vulgar *Æra* 62.

XXXVII. Nor would this fury of the Jews have ceased, but that, laid hold on by the just judgments of God, they gradually drew near their destruction. They seemed indeed under Herod Agrippa and his son Agrippa the younger, (the brother of Bernice before whom Paul pleaded his cause,) not much inclined to severe measures; and those dispersed through all the provinces of the Roman Empire and the whole of the East lived everywhere in their own manner. The tempest which threatened from Caius Caligula, who wished to bring his own statue into the Temple at Jerusalem, was averted by the intercession of Agrippa the younger. Nor were there wanting men celebrated for their learning, as Gamaliel, the two Josephus's, one the son of Gorion, another Flavius son of Mattathias, and Philo Judæus. It made for the honour of Judaism that Izates with the royal family embraced the Jewish faith, and were admitted into it by circumcision.

XXXVIII. But the sins of this obstinate nation increasing to a great degree, the vigour of the Republic began to be impaired by degrees: externally by the destruction brought upon it by the Roman forces; internally by the madness of the Zealots. At length, Flavius Vespasian invaded Judea with a numerous army, under the authority of Nero, and subjected the whole of Galilee and Samaria to himself, in the year of the Vulgar æra, 67. But after the death of Nero, and the election of Vespasian to the Imperial dignity, and in the mean time the seditious commotions of the Jews being not at all diminished, Titus Vespasian, under his Father's authority, after

the siege had been carried on from the feast of unleavened bread to the tenth of Augustus, took the city by storm and destroyed it; and put an end to a war which, if we receive the computation of Josephus, carried off 1,337,490 Jews! Through a remarkable interposition of Divine Providence the Christians, fleeing from the city before the last siege, escaped that awful calamity. Titus carried the spoils and ornaments of the Temple in his triumph, representations of which are still to be seen in his Triumphal Arch.

XXXIX. On the rest of the Jews, wherever they might live, a new and dishonourable tribute was imposed, viz. that they should pay to Jupiter Capitolinus the sacred *didrachma*, formerly brought into the Temple at Jerusalem. This was basely exacted by Domitian, but withdrawn again by Nerva.

XL. The Church found her more grievous foes among the heathen Romans. Why should I mention the frauds of the Priests pretending the anger of their false gods, and their various miracles, led on by false zeal for their idolatrous worship? Why should I mention the sophisms and mockings of the Philosophers of the Epicureans and Stoics which St. Luke speaks of? When all things had been forged in vain, the clamour of the people worked by degrees into madness; nothing else could be expected from them, since their manners were most abandoned; not only by reason of idolatry, but in consequence of their grievous crimes which prevailed as the effect of so many civil wars; and the licentiousness of the Emperors, which rapidly increased after the death of Augustus.

And Rome was destined to that end, that from the first rise of Christianity it should be the standing Metropolis of the kingdom of Satan as opposed to the kingdom of Christ.

XLI. The first Emperors were rather favorable to the Christians. For at first they were supposed by the Romans to be a sect of the Jews, and had enjoyed the same privileges. But when the Jews excluded them from their body, they became known and more hateful to the Romans than the Jews. Meanwhile they seem to have shared the same hardships with the Jews under Claudius, who commanded the Jews to depart from the city.

XLII. We cannot determine the number of those persecutions which the Christians endured from the Gentiles then, and severally from the Roman Emperors. The number of the Martyrs also is a subject of dispute. The first persecution was that of Nero, who, under the pretext of the burning the city, of which he accused the Christians, raged against them in a cruel manner, in the sixty-fourth year of the Vulgar æra. Peter and Paul are believed to have suffered in it: to whom, at the same time that they were put to death at Rome, Mark the Evangelist is added by some as having suffered at Alexandria. This indeed was a persecution confined to one spot, and was, as far as we know, not extended beyond Rome, but was so vehement that many have thought that Nero was the Antichrist described by Paul.

XLIII. Domitian raised a new and second storm of persecution in the ninety fifth year of the Vulgar æra ; more general indeed than the first, but not so cruel,

for it is generally thought to have lasted not more than a year; and he put fewer to death, and sent the most into exile. Among the former are mentioned men who were Consuls,—Flavius Clemens, the cousin of Domitian himself, and Glabrio: among the latter, Flavia Domitilla, the granddaughter of Flavius Clemens; and the Apostle John who was banished to Patmos. The stories of his drinking poison, and of his immersion in boiling oil, savour of fable. Only the account of the two cousins of Christ who were brought before Domitian, and whom he sent away free when he discovered their poverty, is more like truth.

XLIV. If those which are narrated of the Martyrs among the other Apostles were certain, the number of persecutions would increase very much. For thus Andrew was crucified by Alcea, prefect of the Edesseni; Matthew suffered in Ethiopia; Philip in Phrygia; Bartholomew in Armenia; Thomas in India; Judas in Persia.

CHAPTER VIII.

The first division of the second period of the Church of Christ from Trajan to Decius.

1. A twofold division of the second period may be conveniently laid down. The first, from Trajan to Decius was a very happy one; but the latter period, from Decius to Constantine the Great, was one of severe persecutions. The first division comprehends about half an age.

Doctrine.

2. In this division of time the Church had teachers

very celebrated for their doctrine, writings, and holiness of life. The Apostles' hearers were Ignatius, Bishop of Antioch, about whose seven Epistles critics contend; Polycarp, Bishop of Smyrna, whose Epistle to the Philippians we have; Papias, Bishop of Hierapolis; Quadratus, Bishop of Athens, a very pious man, who presented an apologetic oration for the Christians to the Emperor Hadrian. Some add Pantæus to this number, because his age hardly reached to the beginning of the third age.

3. Then flourished Justin Martyr of Palestine, a Christian converted from a Platonic Philosopher under Antoninus Pius; by whom we have two Apologies, and a twofold oration to the Greeks. There is much disputation about his Dialogue with Trypho Judæus. There are only a few fragments remaining of Melito of Asia. Athenagoras wrote an Apology for the Christians, and a Tract on the Resurrection, under Marcus Aurelius Antoninus, and Lucius Verus. We know only the Titles of the books of Apollinaris, Bishop of Hierapolis, in Phrygia. Theophilus of Antioch left three books on the Faith of the Christians. Irenæus, the hearer (or scholar) of Polycarp, left five books against heresies. The Epistles of Dionysius, Bishop of the Corinthians, have perished. The loss of the five books of Hegesippus's Commentaries of Ecclesiastical Records was still greater, as we may gather from the fragments in Eusebins' works. Pantæus, after a celebrated course, superintended the Alexandrine School; he was a Christian Philosopher from a Stoic, whose fragments only exist among the writings of Clemens. The works of his

disciple and successor in office, Clemens Alexandrinus, 'Stromatua Protrepticon ad gentes,' and 'Pædagogus,' stand forth well stored with various kinds of learning. Towards the close of the second age Tertullian headed, with his own works, the troop of Latin Paternites. But the *Carmina* which the Sybils uttered were formed in the second age, by what author is uncertain.

4. At the beginning of the third age lived, among the Latin Fathers, Caius, a Presbyter of the Roman Church, some of whose fragments against Proculus and Artemon, Eusebius has preserved; as also Minucius Felix, whose Apology is of inestimable value.

5. Among the Grecian Fathers of this age the following were most famous, Serapion, Bishop of Antioch; Polycrates, Bishop of Ephesus; Hippolytus a disciple of Irenæus, some of whose works remain; Ammonius Alexandrinus; Julius Africanus, whose five books of Chronology (very accurately written, on the testimony of Eusebius,) we deservedly regret to have perished. Lastly the works of Origen, called *Χαλκεντερος*, and *Admantinus*, from his labors and indefatigable industry. Besides these we owe to him the Commentaries on Scripture, and the book against Celsus, and *Hewapala*, a work most useful to critics on the sacred text.

(To be Continued.)

SHORT SERMON.

"Let every thing that hath breath praise the Lord," Psalm cl. 6.

1. Praise is the employment of heaven, the language of Canaan. Even in this world, while the believer passes over the low grounds of time, he need not hang up his harp upon the weeping willows, but may well take it down with the hand of faith, and look up to the Spirit of grace to tune it to one of Zion's incomparable songs. He need not sigh out the murmur of unbelieving complaint, "How shall I sing the Lord's song in a strange land?" Prayer and praise however must go hand in hand until we arrive at the last style of death: then shall praise take leave of her beloved companion without regret, and at the next moment she will be in her native country, where the happy, thrice happy saint will be lost in the overflowings of gratitude and adorations of praise. —"Let every thing that hath breath praise the Lord."

In order to encourage and quicken you, my friends, to engage in this most delightful work of praise, I shall endeavour to make a little paraphrase, and draw some practical instruction from that noble, that sublime anthem of praise called the '*Te Deum*.' This is a hymn of considerable antiquity, being about 1400 years old. It was composed by an Italian Bishop, called St. Ambrose, in the fourth century, to be sung at the baptism of St. Augustine. It has been

introduced into the services of the English for about three hundred years, and used in that Church ever since. It is remarkable for the sublimity of its character, the height of its devotion, and the clearness of its doctrine. It stands in the foremost ranks of uninspired compositions. We want only that Divine Spirit, who so effectually helped the composer of it, to help us to derive edification from it, to taste the sweetness of it, and to find Jesus in it; to find that it contains a most luminous display of gospel truth from beginning to end. I would observe, that the true church of Christ alone can consistently use it: for, like all the other services of our venerable Church, it is intended for true believers, who constitute the church—for those who in the preceding part of the Liturgy have acknowledged that they are miserable offenders; that they have no dependance but upon the free covenant mercy of God in Christ, who are aiming to lead a sober, righteous, and godly life, to the honor of Christ's holy name.

The 'Te Deum' thus begins, 'We praise thee, O God,'—O God of infinite power, of immutable truth, of unblemished holiness, of unimpeachable veracity, of unbounded mercy, of inflexible justice, of glorious Majesty, of immeasurable grace, of incomprehensible love. 'We praise thee,'—and would praise thee better, and shall praise thee best of all when we have undressed for Jordan, have left dull mortality behind, and fled beyond the grave; we would praise thee with every faculty of body and mind, we would praise thee with joyful lips, loving heart, and obedient life. 'We acknowledge thee to be the Lord,'—we make this

public, this devout acknowledgment of thee: thou art the Lord of glory, the Lord of life and glory, the Lord of all, the Lord of all power and might, who hast bought us, who hast a right to us, who art King of kings and Lord of lords, our Governor; who hast laid upon us all the endearments of thy tender love, all the binding obligations of thy righteous laws, to render unto thee our most reasonable service. We are thine by creation, by preservation, by redemption, by adoption, by spiritual regeneration; thine by the purchase of thy blood, we are thy purchased possession; thine by the conquest of thy grace, thine by the voluntary surrender of ourselves unto thee. We would be thine, and only thine, and thine for evermore. We confess thee before men in the great congregation, knowing that thou wilt, according to thy word, confess us before thy Father, when thou shalt come again in thine own glory, in the glory of the Father, with thy holy angels.

‘All the earth doth worship thee, the Father Everlasting,’—Animate and inanimate creation, birds in the air, that sing among the branches of the forests, beasts of the fields, fishes of the sea; all, according to their capacity, in their way, in pursuance of thy design, swell the chorus of thy praise. In enraptured strains thy Prophet Isaiah breaks out in one burst of praise, when he calls upon heaven and earth to join the harmonious song of Jacob’s redemption, for Israel’s deliverance,—‘Sing, O ye heavens! for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing ye mountains, O forest, and every tree therein! for the Lord hath redeemed Ja-

cob, and glorified himself in Israel." And again, "Sing, O heavens, and be joyful, O earth! and break forth into singing, ye mountains, for the Lord hath comforted his people, and will have mercy upon his afflicted." The Church militant on earth, which forms the best part of the earth, the habitable part of *thy* earth, in which thou dost perpetually rejoice, is still engaged in worshipping thee, the Father of the everlasting ages, the Ancient of days, the Alpha and Omega, the Beginning and the End, the First and the Last. "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail."

'To thee all angels cry aloud,'—Those bright, those glorious spirits which shouted when creation rose, and will do so when creation shall sink to rise no more: those bright intelligences, firstborn of thy creation, exert their utmost strength, strain all their noblest powers, and sweep the immortal string. Loud as the sound of many waters, vast as a mighty thundering, yet so soft and sweet as the melodious harp. 'The heavens and all the powers therein,'—Thrones, and dominions, principalities and powers, all the gradations and orders of the angelic hosts, unite in the universal song of praise.

'To thee Cherubin and Seraphin continually do bow,'—The highest ranges of created intellect, the blessed Seraphin that we read of in the sixth of

Isaiah, who stand clad in all the brightness of celestial glory before the throne, cry incessantly one to another, and as they cry continually do bow, "Holy, holy, holy, is the Lord of Hosts:" holy Father, holy Son, holy Spirit. Holy is the Lord God of Sabaoth, who mustereth the hosts for the battle, and leadeth on the conquering armies of the living God to conflict, conquest, and a crown. O holy Trinity, still push thy conquests on, until thy countless hosts shall all have fought their last battle, have exchanged their garments rolled in blood for the crown of glory, and it shall be said of them all, they overcame by the blood of the Lamb, and the word of their testimony.

'Heaven and earth are full of the Majesty of thy glory,'—"The heavens declare the glory of God, and the firmament sheweth his handy work." 'The heaven of heavens displays the bright effulgence of thy glory, the earth the riches of thy goodness, and both the plenitude of thy power. Thy saints reflect the majesty of thy grace, and the majesty of thy glory, and both for evermore.

'The glorious company of the Apostles praise thee,'—That glorious society of holy Apostles, who wrote and spoke as they were moved by the Holy Ghost; who wrote and left on sacred record doctrines most momentous, precepts most sacred, instructions most edifying, consolations most cheering, threatenings most tremendous, for the benefit of poor sinners till the end of time. Apostles, who valiantly fought their way to Emmanuel's land, all of whom, except the beloved John, bore away the crown of martyrdom,

and received the crown of glory ; sealing their love to Jesus in the lasting characters of their own heart's blood.

Hand in hand with them, ' The goodly fellowship of the Prophets praise thee,'—That holy and united band, who predicted the first advent of the true Messiah that was to come to put away sin by the sacrifice of himself ; who contemplated, stretching forward with the piercing eye of faith through successive ages, the second advent of Jesus to judge the world, unite in the universal chorus of redeeming love.

Together with them ' the noble army of Martyrs praise thee,'—That noble army who came out of great tribulation, and came at once into great consolation, who washed their robes and made them white in the blood of the Lamb ; of whom the world was not worthy : some of whom wandered about in sheepskins and goatskins, being destitute, afflicted, tormented : some of whom were the Fathers and founders of our glorious Reformation, of our Protestant Church. Among the rest were a Latimer, a Ridley, a Cranmer, a Jewel : how joyfully they adore thee ! how triumphantly they praise thee !

' The holy Church throughout all the world doth acknowledge thee,'—That Church of the Firstborn which are written in heaven, whose distinguishing character is holy, whose extent is universal ; the Militant Church on earth, the Triumphant Church in heaven ;—that Church, wherever it is to found, in England, Scotland, Wales, in Ireland, Switzerland, Germany, France ; in Europe, Asia, Africa, or America ; by whatever name it may be called among men,

all who hold the living Head, and are living lively stones in and of Jesus, the only sure foundation, that Church acknowledges thee to be the Lord God Omnipotent. And when it shall be presented "a glorious Church, without spot or wrinkle, or any such thing," complete in him; then in loftier strains and nobler songs it shall shout, that "God is Love."

Thee, thee shall the universal Church proclaim, 'The Father, of an infinite Majesty,'—The great unutterable name, the "I am *that* I am," the infinite Jehovah, comprehending all things, pervading all space, to be confined to no place, fathomed by no creature.

'Thine honourable and only Son,'—Equal with the Father; of infinite Majesty: the Church of the living God, the purchased possession of its living Head, owns and adores thy co-eternal, co-substantial, co-essential Son, thine own, thine only, thine only begotten, thy true and very Son; thine honourable Son; honoured Majesty hast thou laid upon him, thou hast crowned him with glory and everlasting felicity.

W. R. L. R.

FATHERS OF THE ENGLISH CHURCH.

MEMOIR OF WILLIAM TYNDALE.

(Continued from page 120.)

The word *senior* was taken from the vulgate Latin. Tyndale acknowledged that it was not sufficiently

explicit, and that he should prefer the word *elder*. This gave so much offence to the punning Lord Chancellor, that he likens it to a man blind of one eye, putting out the other to amend his sight. The term which gave most offence was 'congregation' used instead of Church. In using this term he was justified by his learned Sovereign—the Defender of the Faith—Henry the Eighth, who in a proclamation, and in the six articles penned with his own hand, combines the two words thus—'*the congregation of the church of England.*' Tyndale and the King were right in using the term congregation, because the common acceptation of the word Church was neither the building in which worship was conducted, nor the body of Christians who worshipped, but it was limited to the Clergy, who were called the Church. It is now very properly altered to Church, a term by which we understand all those whose faith and practice constitute them Christians.

It is amusing to hear Tyndale accused of calling hard names by one who was a perfect master of the art of abuse. An intelligent papist who, in 1533, published that rare volume, '*Salem and Bizance,*' complains very seriously that More called those with whom he differed 'sometimes desperate wretches, sometimes stark heretics, and other times he calleth them the blessed brotherhood, or the new broached brethren, or the evangelical brethren, and the principal doers he calleth potheaded postels, naughty brethren, or heretic brethren—these be strange names devised after a marvellous railing fashion, wherein I think verily he doth not as he would be done to.'

Tyndale was, at times, severe in his language, but it was a justifiable and even needful severity; thus, referring to unmeaning ceremonies, he says, 'a man will as soon gape while thou putttest sand as holy salt in his mouth, if thou shew him no reason thereof; he had as well be smeared with unhallowed butter as anointed with charmed oil if his soul be not taught to understand somewhat thereby.' This was a poser to Sir Thomas, whose anger dictated his reply, 'Ah blasphemous beast, to whose roaring and lowing no good Christian man can without heaviness of heart ever hear. Now followeth it also that if the sacrament were as good unministred as ministred to whomsoever is not taught the proper signification of the outward token in the sacrament, as Tyndale here under a blasphemous jesting telleth us; then follows it, I say, that there was never child christened since Christendom first began but that it had been as good to have left it unchristened, and never to have left water touch it, because it could not be taught what the water signified.' This must have been a grave subject to those who considered that the neglect of parents as to this ceremony would be visited upon the soul of the child in eternal misery.

More was exceedingly desirous that the people should not read or examine the works of Tyndale: his great forte was ridicule and angry abuse, but he sometimes resorts to persuasion. 'I would advise any man neither to read these heretics' books nor mine, but occupy their minds better, and standing firmly by the catholic faith of this .xv. C. year, never once muse upon these new fangled heresies;

but if, at the peril of danger to burn both here and in hell, he cannot hold his itching fingers from their poisoned books, then would I counsel him in any wise to read therewith such things as are written against them.' 'Beside the books of Latin, French, and Dutch an innumerable sort; there are made in the English tongue, first Tyndale's New Testament, father of them all, by reason of his false translating.' 'Tyndale's heresies far exceed and pass, and incomparably offend the Majesty of our Lord God, more than all the setting up of Bell, and Baal, and Belzabub, and all the devils in hell.' More, as keeper of the king's conscience, seriously said, 'that the king would lose his own soul if he suffered Tyndale's Testament in his people's hands.' The violence of this language shows the weakness of his cause, and the poverty of his argument in attempting to defend the Romish church. It is in delightful contrast with the opinion formed by a modern papist, justly esteemed for his liberality and candour, and eminent as a profound scholar.—'With respect to Tindale's translation, it is astonishing how little obsolete the language of it is, even at this day; and, in point of perspicuity and noble simplicity, propriety of idiom and purity of style, no English version has yet surpassed it. The criticisms of those who wrote against it (we are sorry to find Sir Thomas More among them) are generally too severe, often captious, and sometimes evidently unjust.' He adds, 'Burning suspicious books is the readiest way to multiply them; as persecuting for religion is the surest mean of propagating it.'

To be Continued.

**GOD'S WORD THE RULE, CONSCIENCE
A WITNESS.**

As the word of God must be your rule, so conscience must apply it, and give testimony according to it; for the word of itself proves nothing but as conscience applies it, and argues from it. The word doth nowhere say, this or that man is converted to Christ, is a child of God, and in a state of salvation; no, but it describes that state to which salvation is promised; and then conscience evidences that to be our state; and so infers a certainty of salvation from the word. The word lays down things in plain propositions, conscience makes the assumption, and then draws the conclusion: the word says, "Any man that is in Christ is a new creature," 2 Cor. v. 17; there is the proposition: now the good man's conscience (helped by the Spirit) that makes the assumption; thus, *but I am in Christ*; and then draws the conclusion, therefore *I am* a new creature. The word says, "They that are Christ's sheep hear his voice and follow him," John x. 27; conscience says, 'but *I hear his voice and follow him*;' and thence concludes, therefore *'I am one of Christ's sheep.'* And this is that wherein the true testimony of conscience doth consist, in giving evidence according to the rule laid down, and by that either condemning or acquitting. Hence that of the Apostle, "He that believes on the Son of God hath the witness in himself," 1 John v. 10. Truly so hath the unbeliever too; for conscience by the light of the word witnesseth against him if he would but hear it. The word says, "The

unrighteous shall not inherit the kingdom of God ;" 1 Cor. vi. 9 ; but, says conscience, '*thou art unrighteous*;' and thence concludes, '*therefore thou shalt not inherit the kingdom of God.*' And hence the Apostle speaks of a condemning conscience, "If our hearts condemn us," 1 John iii. 20. It witnesseth in the sinner to condemnation, and in the believer to justification.



SIR WALTER SCOTT ON THE SABBATH.

If we believe in the divine origin of the commandment, the Sabbath is instituted for the express purpose of religion. The time set apart is the Sabbath, "the Sabbath of the Lord;" a day on which we are not to work our own works, or think our own thoughts. The precept is positive, and the purpose clear. For our eternal benefit a certain space of every week is appointed, which, sacred from all other

avocations, save those imposed by necessity and mercy, is to be employed in religious duties. The Roman Catholic church, which lays so much force on observances merely ritual, may consistently suppose that the time claimed is more than sufficient for the occasion, and dismiss the peasants, when mass is over, to any game or gambol which fancy may dictate, leaving it with the priests to do on behalf of the congregation what further is necessary for the working out of their salvation. But this is not Protestant doctrine, though it may be imitated by Protestant churches. He who has to accomplish his own salvation, must not carry to tennis-courts and skittle-grounds the train of reflections which ought necessarily to be excited by a serious discourse of religion. The religious part of the Sunday's exercise is not to be considered as a bitter medicine, the taste of which is as soon as possible to be removed by a bit of sugar. On the contrary, our demeanour through the rest of the day ought to be, not sullen certainly, or morose, but serious and tending to instruction. Give to the world one half of the Sunday, and you will find religion has no strong hold of the other. Pass the morning at Church, and the evening, according to your taste or rank, in the cricket-field, or at the opera, and you will soon find thoughts of the evening hazards and bets intrude themselves on the sermon, and that recollections of the popular melodies interfere with the Psalms. Religion is thus treated like Lear, to whom his ungrateful daughters first denied one half of his stipulated attendance, and then made it a question whether they should grant him any share of what remained!

IN HEAVEN THERE'S REST.

'In heaven there's rest!' that thought hath a power
To scatter the shades of life's dreariest hour;
Like a sunbeam it dawns on a stormy sky;
Like the first glimpse of home to a traveller's eye:
'Tis the balm of the heart, of sorrow the cure,
The hope that deceives not, the promise that's sure.

How sweet is the mercy, 'In heaven there's rest'
The tears are all dried from the eyes of the blest;
And the smiles that succeed are so dawning and bright
That none but a spirit could dwell in their light.
O, not like the smiles that here glow on the cheek,
But to hide the deep anguish no language may speak!

'In heaven there's rest:' earth's happiest hour
Fades softly away, like a morning flower;
There, fadeless the bowers, unclouded the skies,
There, joy hath no end, and time never flies,
There, nature is freed from its earliest stain,
There, love hath no sorrow, and life hath no pain.

'In heaven there's rest;' oh, how deep that repose!
Life's bitterness past, with its follies and woes:
Its passions all hushed, like the waves of the deep
When tempests expire, and winds are asleep;
And only soft airs and sweet odours arise,
Like the evening incense that soars to the skies:

Those sounds breathe sweet music, 'In heaven there's rest,'
I long to escape to that land of the blest:
Inspired by the prospect through life's busy day,
To act and to suffer, to watch and to pray;
Then gladly exchange when the summons is given
The tumult of earth for the calmness of heaven.

REV. H. A. SIMCOE, Penzance-Press, Cornwall.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. VII.]

JULY, 1844.

[VOL. XIII.]

FATHERS OF THE ENGLISH CHURCH.

MEMOIR OF WILLIAM TYNDALE.

(Continued from page 140.)

IN vindication of the motives which induced Tyndale to undertake this dangerous and arduous labour, of translating the holy Scriptures, his learned and admirable colleague, John Fryth, a short time before his martyrdom, thus addressed Sir Thomas More:—
'And Tyndale I trust liveth; well content with such poor Apostle's life as God gave his Son Christ, and his faithful Ministers in this world, which is not sure of so many mites as you be yearly of many pounds; although I am sure that for his learning and judg-

ment in Scripture he were more worthy to be promoted than all the bishops in England. I received a letter from him, which was written since Christmas, wherein among other matters he writeth thus, I call God to record against the day we shall appear before our Lord Jesus Christ to give reckoning of our doings, that I never altered one syllable of God's word against my conscience, nor would do this day, if all that is in earth, whether it be honour, pleasure, or riches might be given me.' Fryth adds, 'Judge, good Christian reader, whether these words be not spoken of a faithful, clear, and innocent heart. And as for his behaviour it is such that I am sure no man can reprove him of any sin, (howbeit no man is innocent before God which beholdeth the heart.)'

His motives are thus declared in the prologue prefixed to the 4to. Testament with glosses, 1526; 'I have here translated (brethren and sisters, most dear and tenderly beloved in Christ) the New Testament for your spiritual edifying, consolation, and solace: the causes that moved me to translate I thought better that other should imagine than that I should rehearse them. Moreover, I supposed it superfluous, for who is so blind to ask why light should be shewed to them that walk in darkness, where they cannot but stumble, and where to stumble is the danger of eternal damnation; or so despightful that he would envy any man (I speak not his brother) so necessary a thing; or so bedlem mad to affirm that good is the natural cause of evil, and darkness to proceed out of light, and that lying should be grounded in truth and verity; and not rather clean contrary, that light des-

togeth darkness, and verity reproveth all manner lying."

In 1526, Tyndale published the most valuable of his own compositions, 'The Obedience of a Christian Man.' In the preface he, at considerable length, proves the necessity of a free circulation of the Scriptures in the vernacular language of every country. After his Christian salutations, he says, 'Let it not make thee despair, neither yet discourage thee (oh reader) that it is forbidden thee in pain of life and goods, or that it is made breaking of the King's peace, or treason unto his Highness, to read the word of thy soul's health. But much rather be bold in the Lord and comfort thy soul. Forasmuch as thou art sure and hast an evident token through such persecution, that it is the true word of God, which word is ever hated of the world.' He argues, that as the Jews, and those to whom the Scriptures were immediately delivered, had them in their own tongue, so ought all mankind. That Jerome felt the great importance of a vernacular translation, and with much labour made one in Latin. That since the Scriptures have been shut up, gross darkness has covered the people. 'The curates, alas, themselves, for the most part, wot no more what the New or Old Testament meaneth than do the Turks.' 'Moreover seeing that one of you ever preacheth contrary to another; and when two of you meet, the one disputeth and brawleth with the other as it were two scoldes. And forasmuch as one holdeth this doctor, and another that, one followeth Duns Scotus, and another St. Thomas,' &c. enumerating fifteen different sects in the then Roman

Catholic church in England, he adds, 'In so great diversity of spirits how shall I know who lieth and who sayeth truth: whereby shall I try them and judge them? Verily by God's word, which only is true. But how shall I that do, when thou wilt not let me see the Scripture?'

Tyndale speaks familiarly of the original languages: 'The Greek tongue agreeth more with the English than with the Latin, and the properties of the Hebrew tongue agreeth a thousand times more with the English than with the Latin.' He winds up this interesting preface with a serious charge. 'Finally that the threatening and forbidding the lay people to read the Scripture is not for love of your souls (which they care for as the fox doth for the geese) is evident and clearer than the sun, inasmuch as they permit and suffer you to read Robin Hood, and Beuys of Hampton, Hercules, Hector and Troylus, with a thousand histories and fables of love and wantonness, and of ribaldry, as filthy as heart can think, to corrupt the minds of youth withall, clean contrary to the doctrine of Christ and of his Apostles.'

This book fell into the King's hands through the zeal of Tyndale's enemies to prevent his seeing it. Queen Anne Boleyn had lent her copy to one of the ladies in waiting, who had formed an attachment to a handsome page, named Zouch; he playfully seized the book, and made his escape with it to the chapel, as a secure place for private reading; but unfortunately Dr. Sampson caught him before he could conceal the proscribed treasure, and with severe threats took away the book, and gave it to Cardinal

Wolsey. When the Queen asked for her book, the lady, falling on her knees, told her what had happened: the amiable Queen raised her with kindness, saying, it shall be the dearest book the Cardinal has got. She went to the King, and told him the conduct of the Doctor and Cardinal. Henry immediately called for the stolen volume, when she with irresistible tenderness besought the King to examine its contents, which he did, and appeared to be delighted with it, saying, "This book is for me and all kings to read."

During this time Tyndale was incessantly employed, and published a number of tracts and books, which though small in size, were mighty in pulling down the strongholds of superstition in England. The original editions of many of these tracts are in my cabinet, and have afforded me much instruction and information, as well as amusement: among them is a copy of 'The Obedience of a Christian Man,' small 4to. published May, 1528, once the property of the princess, afterwards Queen, Elizabeth. It has her autograph beautifully written, but with all the pomp worthy of a Tudor; 'Elizabeth, daughter of England and France.' This book, probably, assisted to fix her principles in favour of the Reformation.

In 1529, having finished his translation of the first books of the Old Testament, Tyndale commenced the publication of them in separate tracts, ornamented with wood-cuts, and accompanied with notes, which gave great offence to the clergy. When the manuscript of the book of Deuteronomy was ready for the press, thus completing the Pentateuch, he was visited, by the inscrutable dispensation of divine Providence,

with a heavy calamity. Minding to print the fifth book of Moses at Hamburg, he on his way thither suffered shipwreck on the coast of Holland; and lost his books, money, and manuscript; his life was eased, for in the goodness of God he was not wrecked on the English coast, where, if the sea had spared, a Smithfield fire would have burnt him. He continued his journey, and being joined by Coverdale, they again translated the book of Deuteronomy, and, assisted by a pious lady, Mrs. Van Emmersome, it got printed; he thus completed the first portion of the Old Testament in 1530. At Hamburg, the same providence which had preserved him in shipwreck, armed his body against the pestilence. 'They went through the work in safety, while the sweating sickness swept away thousands in the city with a general mortality; as if the useful sweating of their brains were a preservative against the hurtful sweating of their bodies. And indeed close application to a lawful calling is the best antidote against a public infection.' This is the only portion of the Old or New Testament in the translation of which Tyndale and Coverdale assisted each other.

In the preface to Genesis, he observes, that when he published the New Testament, he desired them that were learned to amend if ought were found amiss, but that, instead of amending it, the papists have raised an outcry against the translation, saying there were many thousand heresies in it, so that it could not be mended: even if an i lacked a tittle over his head, it was noted to the ignorant people for an heresy. 'A thousand books had they lever to be put

forth against their abominable doings and doctrine than that the Scripture should come to light.' 'Which thing only moved me to translate the New Testament. Because I had perceived by experience how that it was impossible to establish the lay people in any truth except the scripture was plainly laid before their eyes in their mother tongue.' He humbly submits his Pentateuch to the judgment of Hebrew scholars, and expresses his willingness to have it burnt, if they will first put forth another that shall be found more correct. His writings had by this time been extensively circulated, and began to produce their good fruit sixty or an hundred fold.

Many of these tracts are now lost, and probably may never be again recovered. The great object which he endeavours to illustrate through all his works is the important difference between the Old and the New Testaments or Covenants. No man of that age, nor perhaps from that to the present period, had more distinct and pure sentiments upon this very important subject. The former dispensation, pointing by signs and ceremonies to the latter, in which a spiritual but sublime simplicity of worship takes the place of outward pomp and splendour. He was severe on these ceremonies, the inventions of men, alike at variance with revelation and reason, by which all religion was made to consist in bodily motions—howling—pattering—creeping—crossing,—&c. His great object was to place the soul before its Creator to worship him in spirit and in truth—well knowing that the result of such intercourse must be a blameless and useful life of active benevolence.

He advocated the simple ceremonial institutes of the New Testament, as calculated richly to promote the great object of spiritual worship. Deeply impressed with the importance of religious principles—he gave up none of his pre-conceived opinions until satisfied by divine truth that they were wrong. His was the gradual emancipation of a spirit determined, fearless of all consequences, to try all things and hold fast that which proved good. This is the great principle of the Reformation. This is the leading truth of revelation—a principle which, while it establishes the right of private judgment, also imbues the mind with a sense of individual responsibility at the day of judgment.

While many men, of distinguished talent and piety, have advocated the imposition of ceremonies, creeds, and confessions, they appear to others fraught with unmingled evil; their effects are intolerance, bigotry and perzeccution to those who cannot conscientiously conform, and hypocrisy in those who subscribe them merely for place or lucre. *(To be Continued.)*



SHORT SERMON.

“Let every thing that hath breath praise the Lord,” Psalm cl. 6.

(Continued from page 137.)

Nor does thy beloved Church forget to praise thee, everlasting Spirit.—‘Also the Holy Ghost the Com-

forter,'—that Lord and giver of life, proceeding from, and equal to, the Father and the Son; in glory equal, in majesty co-eternal. 'As is the Father, such is the Son, and such is the Holy Ghost;' that blessed Spirit thy Church acknowledges as the Comforter of all the elect people of God, whose consolations are neither few nor small; who in the cheering views he presents of Jesus, and of his finished work, and of the believers personal interest in both, inspires him with joy unspeakable and full of glory; who comforts him during all the wretchedness of time, until he brings him to the consummate blessedness of eternity.

'Thou art the King of glory, O Christ.'—With inexpressible ardor and holy exultation we would exclaim, Thou, O Christ, the Messiah, the anointed, art the lawful King of glory, the glorious King of thy Church, wherein is thy glory, thy diadem of beauty, thy crown of glory: on thy head are many crowns, all thy people are as so many crowns to adorn thy royal head; they shall shine in thy kingdom, and sparkle in thy crown for ever: thou art Zion's King, the sceptre of universal dominion is in thy hands; the crown of unfading glory on thy head: thou holdest thy people as stars in thy right hand: thou art King of grace, of glory, head of influence, honour, and power.

'Thou art the Everlasting Son, of the Father.'—From everlasting to everlasting, without beginning of days, change of time, end of life; thou art from everlasting. We would not forget that thou didst remember us in our low estate, for thy mercy endureth for ever.

When thou tookest upon thee to deliver man,—from sin, and death, and hell,—‘thou didst not abhor the Virgin’s womb.’—Thou didst not despise the low estate of thine handmaid. The Holy Ghost came upon her, and the power of the Most Highest overshadowed her, therefore that holy thing that was born of her was called the Son of God.

‘When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers.’—Inconceivably sharp was the anguish thou didst endure in doleful, dark, Gethsemane; tremendous thine agony upon the cross; but to it all thou didst submit for man’s redemption! thou didst by dying and by death triumph over the king of terrors, and swallow up death in victory. And by thy victorious death, triumphant resurrection, and glorious ascension, thou didst open wide the gates of heaven to all believers.

‘Thou sittest at the right hand of God, in the glory of the Father.’—Having completed the work the Father gave thee to do, thou art now seated on the highest throne of glory, ever living to make intercession for transgressors. One in the glory of the eternal Father, the brightness of his glory, “the express image of his person.”

‘We believe that thou wilt come to be our Judge.’—We confidently believe, upon the testimony of thine own word, that thou shalt come to be judge of quick and dead. We believe that a moment is at hand when thou shalt judge the world in righteousness; when the great white throne will be erected, the judgment set, and the books opened, and the destiny

of all mankind fixed for ever. We rejoice in the pleasing assurance, that the Judge is our Friend; that being delivered from present condemnation through Jesus' obedience unto death, we shall escape the bitter pains of eternal death. But because it will be most solemn to stand at thy bar, and we cannot be too well prepared for that grand consummation, 'We therefore pray thee to help thy servants whom thou hast redeemed with thy precious blood.'—We plead with thee these two invincible arguments, First, That we are thy servants—we glory in the honourable distinction; and we would remember, his servants we are to whom we obey, whether of sin unto death, or of obedience unto righteousness: we esteem it an honour, of which we are most unworthy, to be hewers of wood or drawers of water in the temple service. O save, O help thy servants, send us help from thy holy place, the saving help of thy right hand! O save us now, O Lord, we beseech thee, now, henceforth, for ever! We are also, secondly, thy ransomed ones: redeemed not with corruptible things, such as silver and gold, but with thy most precious blood, drawing all its preciousness from the glory of thy Godhead, and perfection of thy manhood. Being redeemed by price, by power, by right, we would be thine to all eternity.

'Make them to be numbered with thy saints in glory everlasting.'—O enroll thy servants' names in the registry of heaven, shew us our worthless names inscribed in the Archives of eternity; give us the portion of thy saints, the lot of the righteous, the inheritance of the saints in light.

‘O Lord, save thy people.’—We are thy people, the people of thy holiness, save us out of the hand of all our enemies. ‘Bless thine heritage,’ with the blessing of thy goodness, feed us with the heritage of Jacob our Father; crown us with honour and a blissful immortality!

‘Govern them, and lift them up for ever.’—Let thy rod of correction make them great, thine arm of protection support them; be thou their Governor; lift up the cheering light of thy countenance upon them here. O lift them up to the top of the Mount for ever!

‘Day by day we magnify thee.’—Daily shall thy praise be in our mouth; we will praise thee more and more. Be thou exalted in us in thy own strength: while ‘we worship thy name ever, world without end.’—Still we feel, that while in the body, we are not what we would be, nor what we should be, nor what we shall be; therefore we pray, ‘Vouchsafe to keep us this day without sin.’—Keep us near thy bleeding side, and drown all our sins in Calvary’s blood: keep us from evil, lest it grieve us and thee: may we perfectly love thee, and worthily magnify thy holy name: keep us unspotted from the world: keep us pure within: may sin have no dominion over us, nor existence in us.

‘O Lord, have mercy upon us, have mercy upon us.’—Mercy, good Lord, is the sum total of our wants. Mercy, mercy, O have mercy upon us: may we find mercy with thee in the day of thine appearing: may we be looking for the mercy of our Lord unto eternal life. Let thy goodness and mercy prevent and follow

us all the days of our life, and may we dwell in the courts of thy house for ever.

‘O Lord, let thy mercy lighten upon us, as our trust is in thee.’—Let thy tender mercy shine down upon us, shine into us; let it dart down like a flash of lightning in a dark tempestuous night at sea, just in time to shew the poor trembling pilot the reef of rocks upon which the brittle bark is almost struck. O let thy mercy so seasonably, so suddenly, dart down upon us, so that we may in the very moment of critical emergency discover our dangerous position, see the rock of unbelief upon which such multitudes split, and are splitting, and escape for our life unto the Rock of Ages, and launch out into the deep but safe waters of eternal love. We trust in thee, and would do so for ever.

‘O Lord, in thee have I trusted, let me never be confounded.’—Let me never be confounded nor ashamed world without end. My friends, is this anthem of praise, the ‘Te Deum,’ the language of our hearts? Are not many of us ignorant of the nature and spirituality of praise, and know as much of it as a blind man of colours? If you cannot praise God in Christ in the spirit of gracious harmony, nor worship him in the beauties of gospel holiness here, how can you join in the song of heaven hereafter? May the Spirit tune all our hearts to prayer and praise here: may we pray and praise without ceasing in time, and praise without ending in eternity. Amen.

W. R. L. R.

THE GOOD THING IN ABIJAH.

"All Israel shall mourn for him, because in him there is found some good thing towards the Lord God of Israel," 1 Kings xiv. 13.

Jeroboam, King of Israel, had a son named Abijah who was dangerously ill. From the amiable disposition of the youth he was anxious on his account, and sends his mother in disguise to the prophet Ahijah in Shiloh, to enquire whether the child should die or live.

The prophet Ahijah, who was now an old man, had foretold the separation of the ten tribes from Judah, and that Jeroboam should reign over them. This having come to pass as it was foretold, established the reputation of Ahijah as a Prophet in the opinion of Jeroboam, and consequently he consulted him through his wife in the matter of his son, though he neither feared or loved the prophet's God. The mother consults the prophet, and this is the message she is commissioned to convey to the afflicted father, —"Go, tell Jeroboam, thus saith the Lord God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel, and rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes; but hast done evil

above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back: therefore, behold, I will bring evil upon the house of Jeroboam, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone. Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat; for the Lord hath spoken it. Arise thou therefore, get thee to thine own house: and when thy feet enter into the city the child shall die. And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the Lord God of Israel in the house of Jeroboam."

Now observe what is said in our text of this promising youth, "There is found in him some good thing towards the Lord God of Israel." His father was so notoriously wicked, and such an abominable idolater, that he is opprobriously called, "Jeroboam the son of Nebat who made Israel to sin." How wonderful then that in the house of such a corrupt and depraved king there should be found a son answering to the character of Abijah; one in whom there was "found some good thing towards the Lord God of Israel!" We should have imagined that having before him the example of so wicked a parent he would have walked altogether in his Father's steps. But not so: which teaches us, that while no gracious parent can convey grace to his children in virtue of being their parent, so no child is necessarily excluded

from being a partaker of grace because he is descended from a wicked parent. No, we are made Christians not after the order of our natural birth; we are born "not of flesh, nor of blood, nor of the will of man, but of God." Here was a child with every outward circumstance against him;—the son of an idolater, in the prime of youth, the inmate of a palace, surrounded by an idolatrous court and people, all these things tending to corrupt him: yet, notwithstanding this, he maintained his allegiance to the Lord God of Israel.

Now observe it is said in our text, there was "some good thing *in* him."—It was in him. He might have been taught the knowledge of the true God by some faithful Israelite—for there were many such no doubt at this time in Israel—but no Israelite could implant the fear of God and the love of God; that was the work of God alone. It is true that when God has any of his people in peculiar circumstances, he adapts his instruments to their necessities. As for instance, he sent Philip to the Ethiopian Eunuch in the desert, still he reserves to himself all the glory of their conversion and salvation.—"Not by might nor by power, but by my Spirit, saith the Lord of Hosts."

The Spirit can alone write God's law on the heart: he can alone implant good thoughts, holy affections, and pious desires towards the God of Israel. True religion is in the first place seated in the heart, and then it becomes manifest in the life and conversation. If the water is pure at the spring it will be also pure in the stream. Make the tree good and its fruit will be good also.

"The kingdom of God is within you," in the heart, hence God only knows them that are his, because he alone knows the heart: the consequence is, that many pass for saints who are not; and many who are not reckoned as the children of Abraham, like other Nathaniels, "are Israelites indeed, in whom there is no guile." Learn then, that as the seed of Abraham are not always known of men, though they are at all times certainly known to God, to "judge nothing before the time, till the Lord come. Judge not, that ye be not judged." And if the kingdom of God must be within you—your first and last prayers should be, "Create in me, O God, a clean heart, and renew a right spirit within me." "Search me and try me, O God, shew me the ground of my heart; shew me if there be any wicked way in me, and lead me in the way everlasting."

But mark further, it was some "good thing" that was found in Abijah. Religion is the chief good—in fact it comprehends all good—good thoughts, feelings, and desires; good words and good works; all the good that is to be found in private, social, or public life. It is the chief good, because it unites us to the author of all good, and qualifies us for the enjoyment of him for ever. Without religion all that is amiable, and gifted, and graceful in nature is but the white-wash of the sepulchre. Religion is the salt that alone preserves, purifies, and exalts human nature; and were it not for it the world at the present day would be as corrupt and depraved as it was in the days of Noah and in the days of Lot. Depend upon it, as there is nothing so bad as a naked human

heart—evil and only evil continually—so there is nothing so good when grafted upon it as grace, true religion, or godliness. Do you possess this gift of God, this permanently good thing?

You will consider now, that the good thing which Abijah had in him, was “towards the Lord God of Israel.” True religion does not expand itself in exhibitions before men, it ascends upward like the flame. As it comes from God, so also it goes to God. It eyes God in every thing,—in providence, in grace, and in glory. It beholds his invisible hand every where, and hence it makes God known, seen, and felt. The aim, end, and object of true religion is to glorify God.

Our subject affords encouragement to parents and timid believers. For we have seen that the smallest degree of piety is noticed with approbation by the ever blessed God. There was probably little of enlightened piety, little of exalted devotion in this young prince, but there was “some good thing in him towards the Lord God of Israel,” and that was noticed. Our compassionate Saviour is a most discerning Judge. He does not overlook the smallest grain of the mustard seed; “a bruised reed he will not break, and smoking flax he will not quench.” He regards with approbation the day of small things, and he will bring forth judgment to victory.

We notice also, that youthful piety is peculiarly acceptable to God, for so it is recorded in the case of Abijah, and highly honourable among men. What a splendour must Abijah's youthful piety have shed upon the corrupt court of Jeroboam! It must have

shone more conspicuously by contrast. In his case we perceive also that religion may flourish in a very barren soil—that no circumstances are insurmountable—that God does not beset the path of life with barriers that may not be broken down; and the greater the obstacles, the more will it redound to the glory of God and the benefit of mankind.

But even Abijah's piety could not save him from an early grave. God in mercy removed him early that he might not be contaminated by evil example, and that he might not witness the awful judgments which God was about to bring upon his father's house. The ripest corn is that which is first cut down and gathered into the garner. And why should we mourn the early loss of pious children and pious friends? they only leave a world of conflict and woe for brighter realms above. Grieve not for them: ours is the loss indeed, but theirs is the gain.

In conclusion, we note from the case of Abijah, that early piety finds an honourable resting-place on earth, that its memory is received by posterity, and that its record is on high. This early flower was nipt in the bud; for "when his mother entered her house the child died; and they buried him; and all Israel mourned for him." When a child dies in his arms, the only balm the parent has is, to forget him: but what a miserable comfort is this! It is in fact no relief; for memory, like another David, will bring him to mind, and exclaim, "O Absalom, my son Absalom, would to God I had died in thy stead!" On the other hand, what abundant consolation is furnished to the parent in the death of a pious child

by the gospel :—he has become as one of the angels of God. “ Their angels behold the face of my Father which is in heaven.”

Abijah should become a preacher to children and servants who possess religious advantages. Shew that you value your religious education, your opportunities of family prayer, your possession of a bright and shining example: such did not Abijah possess, and yet he was truly religious. If you do not profit by your opportunities Abijah will be an awful witness against you at the great last day.—“ Woe unto you, Chorazin, woe unto you Bethsaida ! for if the mighty things which have been done in you had been done in Tyre and Sidon, they would have repented long ago.” Better, far better, to have never known the way of righteousness than having been taught it to turn away from it. Better, far better, that you had been the children of the most reprobate parents than possessing religious ones you profited not by their bright example.—“ For he that knew his master’s will, and did it not, was beaten with many stripes.”

Is not Abijah a preacher also to pious children and dependants in irreligious families. God can and does sometimes make the exhibition of vice and wickedness a means of grace. Abounding iniquity will work for your good if you are a child of God: it will become what the lighthouse is to the mariner: it will warn you from the path of the destroyer. At any rate, it will give you occasion to praise that God who has made you to differ. Bradford, the Reformer, on seeing a criminal going to execution, exclaimed, ‘ John Bradford would have been in the place of that man but for the grace of God.’

And may not the case of Abijah be the means to influence parents to train up their children in the way they should go ; for they know this for their encouragement, " When they are old,"—mark, when they are *old*, if not before,—" they will not depart from it." Whatever you train your child to he will most surely follow in after life. The oak grows in the way it is bent. How important then that you teach your children heavenly wisdom, " the fear of the Lord, the beginning of wisdom, and to depart from evil, which is understanding." Remember, without religion all the endowments of genius, and the adornments of education, are but the tinsel of the coffin, the ornaments of the sepulchre.



GOD'S SERVICE AND SATAN'S—A CONTRAST.

'In all time of tribulation,—Good Lord deliver us.'

Contrast what the Saviour, and Satan, or the world—Satan's ally—will do for you on those four momentous occasions, so affectingly grouped together in one of the most solemn invocations of our incomparable Litany. And may the eternal Spirit enable you to decide as you will wish to have done in the day of Christ's appearing !—' In all time of your tribulations,' the world will forsake you ; ' in all time of your wealth,' the world will corrupt you ;

‘in the hour of death,’ it will leave you to die in despair; and at the day of judgment,’ to perish under the sentences of final and eternal condemnation.

On the other hand, ‘In all time of your tribulation,’ the Saviour will comfort you; ‘in all time of your wealth,’ the Saviour will preserve you; ‘in the hour of death,’ he will speak peace to your departing soul; and at ‘the day of judgment,’ he will invest you, as the blessed of his Father, with the inheritance of his eternal glory.—*White.*



THE REIGN OF CHRIST IN THE SOUL.

The government of Christ in the soul is not by choice and consent first had, but by power and conquest. As it was with Israel, God promiseth them the land of Canaan for a possession; but it was not a land uninhabited, that they might go and possess at pleasure without any more to do; no, but the Canaanites and the sons of Anak dwelt there, and had it in possession; and therefore if they will have it they must fight their way into it. Thus it is here, the elect are Christ's by donation, given to him by the Father; (John xvii. 6;) and his by right of redemption, for he died for them, and bought them with a price; but yet Satan hath the possession, and by the power of sin and lust detaineth Christ's right: so that if Christ will be possessed of his right it must be by conquest. And therefore his first entrance into the heart is by way of victory. Hence we read of

"one sitting upon a white horse, with a bow and a crown, and he went forth conquering and to conquer," Rev. vi. 2. This is the Lord Christ. He is said to sit upon a white horse: (a horse betokens war, a white horse betokens victory and triumph.) And he is said to have a bow and a crown: the bow is an instrument of war; the crown is a token of government. The bow stands before the crown, to shew us that wherever Christ reigns in any heart it is by conquest and victory first obtained: the bow makes way to the crown.

Every soul is first a captive to Christ before it is a subject. "Bringing into captivity every thought to the obedience of Christ," 2 Cor. x. 5. We never submit to his sceptre till we are first overcome by his power: "They shall be a willing people in the day of thy power," Psalm cx. 3. It is a mighty power that brings the sinner to a submission and resignedness of will to Christ. The soul is first captivated by his power, and then freely submits to his terms. This royal fort of the will is never yielded up, nor the everlasting doors of the heart set open for the King of Glory to come in, till his power makes way for his presence; and therefore this King of Glory is said to be "The Lord strong and mighty, the Lord mighty in battle," Psalm xxiv. 8. It is his mightiness makes him appear glorious. We should never own him, nor open to him as King of Glory, if we did not feel his might by way of victory. He always first makes his entrance as "the Lord strong and mighty," and then the everlasting doors are set open to him to come in as "the King of Glory."

So that it is manifest that the government of Christ in the heart is first by way of conquest. Not that this is done by any violent compulsion, (it implies a contradiction that the will can be compelled,) but by a supernatural power sweetly attempered, in its manner of working, to the nature and disposition of the will; whereby the obstinacy is cured, the enmity taken away, and the will brought over to a free submission to Jesus Christ. Thus "God works in us to will," Phil. ii. 13. So that it is an act of omnipotent grace in regard of God; and yet the will hath still the dominion of its own act. It is not forcibly compelled, but worketh by a self-motion to that to which it is actuated by the power of divine grace.—*Mead.*



POETRY.

High in yonder realms of light,
Far above these lower skies—
Fair and exquisitely bright—
Heaven's unfading mansions rise.

Glad within those blest abodes
Dwell the blessed saints above;
Where no anxious care corrodes,
Happy in Emmanuel's love!

Rev. H. A. Simcoe, Penheale-Press, Cornwall.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. VIII.]

August, 1844.

[Vol. XIII.]

FATHERS OF THE ENGLISH CHURCH.

MEMOIR OF WILLIAM TYNDALE.

(Continued from page 122.)

Tyndale's writings were obnoxious to the popish Clergy because he attacked and demolished that stronghold of popery—a pretended authority of the Church, on the plea of immediate and continued descent from the Apostles; and their claim of being the depository of traditions alleged to be of equal authority with the Scriptures as the rule of faith. Tyndale, in the 'Practice of Prelates,' proves that this plea has no foundation; that it was many years after Christianity was founded, and had extended her

genial influence, before the papists were conceived ; and that it was the work of several centuries to strengthen and prepare that baneful system for the desolation of Europe which it occasioned, not only by crusades and the horrors of war, but by that dismal prostration of intellect to what was called Holy Church and her dogmas. If inquiry was ventured upon, it was silenced with this *reason of faith*—so the Church believes, and because she believes that the fathers believed it, you must therefore believe it, or be deemed a heretic and suffer death. This mode of argument is seriously commended for its efficacy in driving away the fiend. ‘This is the faith of that coliar, which being at the point of death, and tempted of the devil what his faith was, answered, ‘I believe and die in the faith of Christ’s Church.’ Being again demanded what the faith of Christ’s Church was, ‘that faith, said he, that I believe in.’ Thus the devil getting no other answer of this simple man, was overcome and put to flight.’ The same learned doctor assigns as his reason for not allowing a translation of Scripture ; ‘For precious stones ought not to be cast before hogs, and such of all likelihood are the large ignorant people.’ An odd idea of the priest, for the natural result must be, his christening the little pigs, and celebrating the mass to the larger swine. Such was the system in which Tyndale had been educated. The light of Scripture had gradually dispersed the gross darkness which had overshadowed his own mind, and he was animated with an earnest desire that the same light should shine upon his native country.

The great object of his writings was to excite honest, rational enquiry, guided by the Bible. At times he indulged in justifiable raillery. He thus ridicules abstinence, 'A Charter House Monk would rather die than eat flesh; but he loves the strongest ale or beer heated with spices, and pours it in without measure.' In the observance of holy days 'will he keep so strait, that if he meet a flea in his bed he dare not kill her, but he neither knows nor cares why the day is kept. In the multitude of ceremonies he is always in fear; for if without a stole about his neck he were to say Mass the wafer would not be consecrated; if he gave absolution it were not worth a mite: so their praying to posts, domme patering and howling; domme strange holy gestures; these all mark a fleshly spirituality, which for eight hundred years has been established with lies.'

When he had accomplished his most important object in printing the New Testament, very great difficulties were encountered in circulating volumes prohibited by such severe pains and penalties; but the determined spirit of the Reformers overcame them all. Sir T. More complains of the numbers imported. 'Which books, albeit that they neither can be there printed without great cost, nor here sold without great adventure and peril, yet cease they not with money sent from hence to print them there and send them hither by the wholesale at once, and in some place looking for no lucre, cast them abroad by night.' Constantine when in prison contrived, by giving up some of the books, to relax the vigilance of his persecutors, and made his escape. 'He devised how

those devilish books which himself and his fellows had brought and shipped, might come to the bishops' hands to be burned. And therefore he shewed me the shipman's name that had them, and the marks of the freights by which I have since his escape received them.' Information was laid against R. Webb of Bristol, 'that some of these pestilent books were thrown in the street and left at men's doors by night, that where they durst not offer their poison to sell, they would of their charity poison men for nought.'

John Fox, the Martyrologist, observes, that the books of W. Tindale being compiled, published, and sent to England, it cannot be spoken what a door of light they opened to the eyes of the whole English nation, which before were many years shut up in darkness. The effect they produced shook the Pope and alarmed the King and his council. The kind permission of the Bishop of London opened to me the archives of his diocese during these troublous times, and to my great surprize I found that the fame of Tyndale had reached Rome probably before it was known to Henry the Eighth. The thunders of the Vatican were launched against him so early as 1520. In the records of Bishop Tonstall is preserved a bull dated July 17th, in the eighth year of the Pontificate of Leo, on seven closely written folios, against Luther and his sect. At the end of this formidable instrument, which denounces torment here and eternal fire hereafter against those dread heretics, is a list of their names in the following order:—Luthero Lambertus, Pomeranus, Zuynglius, Œcolampadius, Bucerus, Melanthonus, Carolastadius, Brentius, Jonas, Westeme-

rus, Hedendorphius, Johnes Agricola, Vrbanus Regius, Brestemannig, Andreas Knopken, Simon Hesus, Johnes Wyltkyrk, Otton Brymsellius, Willmas Tyndall, Willmus Roy apostata, Ricus Bryghtwell. The three last names are linked together with a note on the right hand, *Angli*; and on the left, *Ordines fr̃ minor de obsequia de Grenowycke*. All these are names worthy of our grateful remembrance. Of the Englishmen Tyndale justly takes the lead. More calls him 'This blessed Apostle of these Apostles.' In these records is also preserved a Proclamation issued in the twenty-first of Henry VIII. (1529,) declaring the royal determination to execute with rigour all the laws against hereticks. It sets forth, 'that books in English and Latin have been circulated throughout the kingdom replete with most venomous heresies, blasphemies and slanders intollerable to the clean ears of any good Christian man;' and the king commands all his lords, spiritual and temporal, judges, justices of the peace, sheriffs, mayors, bailiffs, constables, and other his officers and ministers, and all his subjects, to prevent any person from preaching or teaching without licence, and to cause all such books to be brought in, on pain of immediate imprisonment and punishment for heresy. The proclamation finishes with a list of about ninety Latin, and eighteen English books; first the New Testament, followed by eleven other books written by Tyndale.

In the library at Lambeth palace is an original State document (a copy is in the records of the Venerable Warham,) which very strikingly exhibits the extraordinary effect that the writings of Tyndale had

upon the imperious Henry and his Clergy. The New Testament in English, and a few little books published by a pious preacher in exile, disquieted the mighty monarch of a great nation, and deeply excited his nobles. Although the effect they produced was not so sudden, yet it appears to have been as deep and alarming as the handwriting upon the wall was to Belteshazzar and his courtiers. The Martyrologist Fox, who was an eye-witness of these scenes, declares that Tyndale's books produced such singular profit to the godly, and envy to the ungodly, that the commotion to destroy them was like as at the birth of Christ, "Herod and all Jerusalem was troubled with him." Henry had abolished the Pope's jurisdiction in England, but he still cherished Popery as the best means of preserving arbitrary power. The circulation of the Scriptures he saw would be the forerunner of the downfall of the popish Church in England. That system weighed in the balances of God's word, was found wanting; and if the fundamental principle of the Romish Church, *belief without investigation*, gave place to honest inquiry, Henry might justly conclude, that the people emancipated from religious slavery, would with injurious haste shake off their political chains. He therefore exerted all the energies of his powerful mind to extirpate books so much at variance with cruel or unjust laws and arbitrary domination.

The document which suggested these observations occupies eight skins of parchment, closely written on both sides in a very neat and small character, dated May 28, 1530. It was published in presence of the

King, his council, and a convocation of clergy, at the palace of Westminster, adjoining to the chamber of the Parliament, and witnessed with the attestations and seals of the three parliamentary notaries: these imposing solemnities are directed against the writings of William Tyndale!

To be Continued.



SHORT SERMON.

"Take heed therefore how ye hear." Luke viii. 18.

The office of the Christian Minister is a far more difficult office than people in general are led to suppose. It is his business to explain and enforce man's duty to God, his neighbour, and himself. He is

diligently to search out and faithfully reprove every sin that prevails amongst the flock committed to his charge. After all his labour and after all his anxiety for the spiritual welfare of his people, he will see comparatively but little fruits of his toil. However solemn and momentous be the truths he proclaims, there are but few who will hear *aright*, few to whose hearts the Gospel word will be "the power of God unto salvation."

In the preceding context our blessed Lord had delivered the striking parable of the sower and his seed: he had represented, with minute particularity, the different reception the word of God meets with in the hearts of different persons, and the effects produced: he then enforces his observations with the cautionary language of the text, "Take heed therefore how ye hear."

Now in discoursing on these words we shall endeavour, in the First place, to assign some reasons for the caution. Our Saviour, it will be remembered, in another place warns his hearers to take heed *what* they hear;—and nothing can be more necessary than this caution in the present day. The subject before us however will more immediately direct our thoughts to the *manner* of hearing. Now amongst the reasons which may be assigned for our Lord's caution in the text, we may notice, 1. That many people hear in an *unbecoming manner*. It may with too much truth be said of the generality of those we address, that they are *careless hearers*. They attend the house of God more from custom than under the influence of any fixed principle. Their object is plainly not to

derive profit from what they hear, but rather to amuse their curiosity by what they see. In the midst of the affecting and beautiful services of our Church, yea under the preaching of the life-giving Gospel itself, their thoughts are wandering to the ends of the earth, and their hearts engaged still by worldly and carnal objects; they discern little or no difference between the doctrines they hear; one may preach unto them truth, and another may preach unto them error, and yet they are unable to discriminate between them: like Gallio of old they seem to "care for none of these things." The salvation of the soul, the grand realities of an eternal world, are the very last subjects which interest their attention. But further I would remark, that some amongst our hearers are *critical* hearers:—there must be a style they approve, and a manner they approve. This class of persons are too apt to judge of all they hear by a standard of their own, whether right or wrong. Whatever does not correspond with their peculiar views of religion they are apt to find fault with and condemn. Thus it is manifest they come with minds more or less *prejudiced*,—minds least of all fitted to receive the impressions of truth. Others again may be denominated *captious* hearers: they are ready to cavil at what they hear if it be in any degree opposed to their established notions in reference to life and practice. They cannot bear to have their favourite habits of sin brought forward and condemned: they feel offended if their bosom lusts are faithfully reprov'd. So long as the preaching is general they can hear and approve, but when it becomes particular in its more

immediate application to the heart and conscience, they feel the smart and begin to complain. Whilst there are such hearers, my brethren, and are there not such in every congregation? how necessary is the caution of our Lord in the text, "Take heed how ye hear."

But another reason why we are to take heed how we hear is, because *God himself speaks to us by the mouth of the Preacher*. This is a deeply solemn consideration, and should be impressed on every heart. Remember, brethren, it is not the voice of a child of dust, but it is the voice of the eternal God that addresses you on the behalf of your souls. The word of the Minister, so far as it is agreeable to the mind of God, is to be considered as the word of God. We ought therefore to receive the message of the Preacher with feelings of humility and veneration as the message of God himself. The duty is plain, the consequences of neglecting this duty may be tremendous—the consequences of undervaluing or slighting that word which was designed for the benefit of our souls and for the advancement of the divine glory.

But further, we need the caution in our text from another consideration; it is a fearfully interesting one, but at the same time it may not be sufficiently attended to;—*every Sermon we hear increases our salvation or condemnation*: not one word drops from the lips of the faithful Minister in vain: the gospel preached must be a savour of life or of death to the souls of them that hear it. If by the operation of the Spirit of grace the Gospel does not prove a blessing, it will but bring down upon our heads a heavier

curse at the last! My brethren, is not this a deeply solemn and awakening thought? what stronger reason can be urged for the caution in our text, "Take heed how ye hear!"

Having now endeavoured to shew the necessity of such an admonition, we proceed, in the second place, to give some directions for obeying it. A mind that is truly humbled under a sense of its own ignorance and deficiency will naturally receive instruction in a proper manner, and in a becoming frame. And on this part of our subject I would observe, 1st, that we should hear sermons with *candour* and *impartiality*: we cannot, my friends, too carefully divest our minds of *prejudice*: this is a most subtle principle, and requires the greatest vigilance on our part to guard against its influence. It is so apt, even in spite of ourselves, to colour our views and apprehensions of things. When therefore we come under the preaching of the word of life and salvation, we should endeavour as far as possible, to come with unbiassed minds: losing sight of cherished theories and preconceived notions, let us be open to conviction; let us weigh what we hear in the balance of the sanctuary, "prove all things, and hold fast that which is good;" "to the law and to the testimony; if we judge not according to this word, it is because there is no light in us." We should not believe every thing the preacher says merely because he says it, but should diligently compare the sentiments we hear from the pulpit with the word of God. It is one main excellence, nay it is the peculiar glory of the Protestant Church, that she not only allows her professed

members to read the entire volume of inspired truth, but enforces upon them their duty and obligation to do so. Fully persuaded that the words we preach to you from Sabbath to Sabbath are the words of truth, yet we would not have you, brethren, to believe them on our authority, but to *examine for yourselves*. Imitate the noble minded Bereans of old, and "search the Scriptures daily whether these things be so." But, again, we should "receive with meekness the engrafted word:" we should cultivate a gentle and teachable disposition: every feeling of pride should be subdued in our bosoms, and in its place there should be a yielding submission to the authority of truth. But yet further, we should hear with an honest desire to *profit* by what we hear. "The word of God (we are assured by an Apostle) is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

These are some of the blessed purposes to which it is subservient. There are threatenings to alarm the careless sinner, and there are promises to console the afflicted saint. Here are wells of salvation to pour forth the healing streams of life on the moral wilderness of this world.

But, my brethren, we should always bear in mind that even the word of God, replete as it is with the treasures of grace, will be of no service to us unless it be received in *faith*. A preached gospel is indeed a medicine of marvellous efficacy for the cure of all the moral disorders of the soul; but like every other medicine, unless it be applied, it will be of no manner of use. When the word of life and salvation is

brought home with power to the heart and conscience, how wonderful are its effects ! how does it convince of sin and guilt ! How does it humble a man in the dust of self-abasement, and lay him low at the foot of the cross crying for mercy, " Lord save, I perish ! " His case is an urgent case, the terrors of eternal judgment rise upon his view, and the wrath of an incensed God seems about to descend upon his head : how shall he escape the threatened vengeance, how be delivered from the deep damnation of hell ? These are the thoughts which occupy and overwhelm his soul.

My brethren, have *we* ever felt thus ? have we experienced the power of Gospel truth upon our hearts ? when was the time we really were concerned about the welfare of our precious and immortal souls ? Alas ! the complete ignorance of many in these vastly important particulars, above all the indifference they discover, furnishes at once a melancholy and decisive proof that they are as yet strangers to their state and condition before God, and uninterested in the covenant mercies of salvation. When we go to the ordinances, we should go as the sick to Bethesda's pool, with an earnest desire to be healed of our diseases. If happily any of us have been awakened from a death in trespasses and sins to newness of life, and are brought into a state of grace and salvation through faith in the Redeemer's blood and righteousness we should repair to the house of God for edification and advancement in the divine life. We should seek to have our graces confirmed, our faith strengthened, and our love to God animated with a purer and

a warmer flame. We should endeavour to be practical hearers of the word, and thus embody in our life and conversation the holy precepts of the gospel. "Be ye doers of the word and not hearers only, deceiving your own selves." Here is an admonition which should never be forgotten by those who would be Christians indeed, and not merely Christians by profession. With the outward form of godliness must ever be associated the inward power of godliness as it is felt in the heart and exhibited in the life. But once more, we should hear with humble dependence on the Spirit of God for guidance and illumination. It is God alone who by the special influences of his Spirit teacheth us to profit. Human effort, however assiduous and well directed it may be, will yet, without the accompaniment of the divine blessing, be all in vain. It is the language of an Apostle, "Neither is he that planteth any thing, neither he that watereth, but God that giveth the increase." It is the work of God to open the understanding to understand the truth and the heart to receive the truth: to him therefore who alone can lighten our darkness with the saving beams of heavenly knowledge should we look, in the exercise of humble dependence for the teaching of his Spirit. We should plead in lively faith and earnest prayer the fulfilment of that gracious promise which is recorded for our encouragement in Isaiah, "My word shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." In this way, and in this way alone, my friends, are we likely to derive benefit from the truths we hear

Nothing shall prevent the success of the gospel when it is accompanied by the power of God to the soul : before the might of Zerubbabel the mountain shall be made low. The faithful persevering Minister of Christ is privileged to exclaim in the language of the great Apostle, " The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." A spirit of faith and a spirit of prayer for the divine blessing will not, cannot be in vain. Let us then offer up in sincerity that beautiful and comprehensive petition in our Litany, 'That it may please thee to give to all thy people increase of grace to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruit of the Spirit.'

CHARLES.



THINK FOR A MOMENT.

Think for one moment of our being immortal creatures 'travelling between life and death,' and the strange inconsistency of men's ordinary actions, language, and feelings strikes us as almost monstrous. If when we see persons dancing we stop our ears for an instant, so as to shut out the sound of the music, the movements, which at first seemed graceful and natural, become at once nothing but ridiculous; and the dancers appear like persons bereft of reason,

moving backwards and forwards without any apparent object. Even so, if we stop our ears for a moment to the perpetual din of the world, which harmonizes so well with the occupation of its inhabitants; if we look on calmly upon the various scenes that take place every day in every parish and in every house, how strange and unmeaning will the conduct of mankind appear! What words, what occupations, what pleasures for those who are on their way to eternal life or eternal misery! and whose own behaviour every day is to determine which of the two will be their portion. We should say, indeed, that the whole creation might well groan and travail in pain for the degradation in which it is plunged: and that if it did not do so it was only the greater object of compassion, as being lost to the sense of its own evil. For although the actual occupation in which many men are engaged in is in itself the very line of their duty; yet they themselves make it unworthy of an heir of immortality by the spirit with which they enter on it.

Earthly things are precious when we use them as the materials with which we may build up for ourselves an heavenly habitation; and the humblest and most ordinary trade or employment may be carried on with such a temper, and such a heart, that it may advance us daily on our way to heaven; and the angels themselves may behold us engaged in it with respect and love. But when pursued only for its own sake, without a single hope or thought reaching beyond it, and the practice of it sullied with all the unworthy principles and bad passions of the world,

then what was before sound and wholesome, becomes at once corrupt and injurious ; like the manna, which although given by God for the support of his people in their way through the wilderness, yet bred worms and became loathsome so soon as it was not used according to the will of its giver.—*Arnold.*

GOD'S WISDOM AND GOODNESS DISPLAYED IN THE HEAVENS.

Wherever we look upon the face of this beautiful and wonderful world, we cannot but see the wisdom, power, and goodness of the Almighty Creator,—

‘Where’er God’s creatures live and move,
We find God’s wisdom and his love.’—

But what can give us so magnificent an idea of Jehovah’s wisdom, power, greatness and majesty as looking up into the heavens above our head ? “The heavens declare his glory, indeed, and the firmament sheweth his handy work ; day unto day uttereth speech, and night unto night sheweth knowledge ; there is neither speech nor language where their voice is not heard.”

Look at the Sun, the source of light and heat, not only to our own world but, as it is to be believed, to the whole universe ! Look at him on some bright day flaming and blazing in his splendour in the clear blue firmament, “rejoicing as a giant to run his course,” and filling all other things with joy and gladness. That bright luminary is many hundred

times as large as the world we inhabit, (perhaps by comparison what a large orange is to a small pea,) and is several millions of miles distant from us. It seems to be a vast furnace of fire continually burning, and yet continually replenished by the hand of him who ordained it. Now what an idea does it give us of the wisdom and power of God when we consider that this Sun is the work of His fingers! And how great does he appear in his kindness towards us in the benefits afforded us by means of this glorious luminary: for the absence of the sun would be the destruction of the universe! The sun is the heart of the universe, and without it the system of creation could no longer continue in a state of existence than man could live without the heart which throbs within him, and is the fountain which sends the blood into his veins. And yet how wisely has God ordained it! It is so arranged, that the sun should be and continue at so great a distance from us, that we cannot be scorched or injured by his heat, and though at so great a distance, light and heat are every moment travelling from him for our benefit and comfort. How great then does God appear when we consider that he made the sun!

Look up into the heavens again: you see sometimes a curtain of clouds drawn over the face of the firmament to prevent the earth from suffering from a continual exposure to the rays of the sun, and to be a reservoir of water, as it were, for the purpose of supplying the moisture, which the sun is continually drawing out of the earth; and which is essential to its fruitfulness, and consequently to our comfort and

welfare. Now it is the finger of God, remember, which has fashioned every fleecy cloud, and charged it with showers; and it is he who causes them to rain down their rain upon the earth that it may not be dried up for lack of moisture. And can you look up and see the clouds rolling and chasing one another through the heavens, and consider the purpose for which they are created, without being filled with a sense of the wisdom and greatness of their Maker?

Again, I must take you with me to look up into the heavens at another period—at the period when the sun has withdrawn his dazzling light, which prevents us from looking deeply into the infinite space which is above us. I must beg you to come out with me in the night-season, and look upon the moon riding in her brightness through the heavens, to lighten the darkness, when the sun has gone away to shed his light upon the inhabitants of another hemisphere; and the hundreds of bright and beautiful stars which, like so many bright eyes looking down upon us, spangle the blue expanse from one end to the other. And we are told by those who have examined the heavens with the aid of a glass that there are hundreds and hundreds beyond, which we have not power to perceive with the naked eye. Indeed, that bright white looking belt, which is commonly called ‘the milky-way,’ and which to our naked eye appears to be something of the nature of a thin narrow strip of cloud extending across the heavens from the East to the West, which is to be seen on a very clear night, has been discovered to be an immense congregation of stars. Now all these are worlds, and it is calcu-



lated that some of them, especially the planets, or those moving stars, the motion of which you may perceive by looking at them at different periods, and noticing that they have changed their places, are very many times larger than the world we inhabit. And it is supposed too that all this multitude of worlds are inhabited by living beings. That the planets are inhabited I think it very fair to conclude, because from the manner in which they move round the sun, which is similar to the motion of our own world, they seem to be of the same nature. Now let any thoughtful man go out on a starry night and view the heavens with these considerations ;—let him bear in mind that all these stars and lights, which he perceives twinkling in every direction above his head, are worlds, some of

them larger than the world which *we* inhabit: let him consider again that there is every reason to conclude that they are peopled with millions and millions of living beings, (whether they are beings of precisely the same nature as those which occupy *our* world it is not very easy to say, it would be going too far to venture a supposition upon such a point;)—and then let him consider that the hand of the Lord formed them all! Oh, how great, how surpassingly great, how inconceivably great must God appear in his eyes! All he can bring himself to say is, “Wonderful art thou, O Lord! all thy works praise thee.”

And when he has been contemplating the glory, and greatness, and majesty of Jehovah, as they are displayed in the heavens, let him for a moment turn his eyes downward and look upon himself—upon that poor little insignificant self, which perhaps at times he had been in the habit of eyeing as if it were of the greatest importance,—and what must he appear in his own eyes?—A mere atom, a mere nothing. Well might he say, “What is man, O Lord, that thou art mindful of him, and the son of man that thou hast such respect unto him!” And yet he feels that he is not beneath the notice of this great God, for it is “in him he lives, and moves, and has his being.” And oh, if he is one of those who has been taught by the Spirit to know himself and to believe the gospel, to know himself to be not only a poor worm but a *sinful* worm, and a poor sinful worm for whom God hath given his only Son, that by believing in him he might not perish, but have everlasting life; this thought, though in one sense it exalts him and makes

him glad and thankful, yet in another sense it humbles him, and brings him down to the very dust.—“Who am I,” he will naturally think,—when he reads God’s Majesty and greatness in the heavens, and when in connexion with it he considers his unspeakable kindness towards him, a poor sinful worm, as manifested in the gospel,—“Who am I that God should thus think upon me?”

Dear friends, bear in your minds what you have just been reading, and this very night, if the heavens should not be overcast with clouds, go and view the majesty and glory of God as they are there displayed; and bear in your minds also, that the great God whose excellent wisdom you see so wonderfully manifested there, has sent you the gospel to tell you that, so far from thinking you beneath his notice, even when ye were yet sinners he gave up the only beloved of his soul to bleed and die, that through him you might not perish but have everlasting life. Ask yourself,

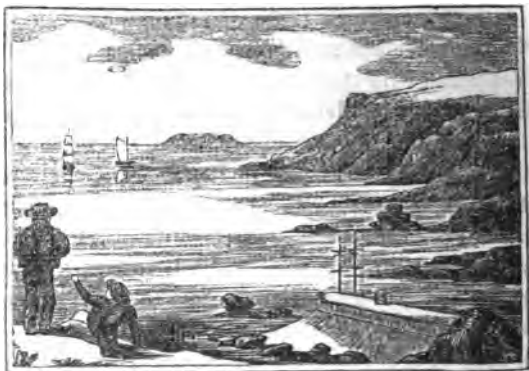
‘And did my Saviour bleed,
And did my Saviour die,
Did he devote his sacred head
For such a worm as I?’

Surely if you think of these things seriously, you cannot but be impressed by them. And may God give you grace to look with profit upon his greatness and majesty as they are displayed in the starry heavens! But above all things may he give you to “behold the light of the knowledge of his glory in the face of Jesus Christ!”

A. T.

North India Mission.

Much encouragement has been graciously afforded in connexion with this Mission in the course of the past year, in the dying testimony of a devoted and able Catechist. Peter Chundy was one of the first who embraced Christianity in Krishnaghur. He was sitting in a verandah with some of his friends, when two native Catechists from Burdwan passed by. On being asked why they had visited that village, they replied, 'We bring you good news.' The term, 'good news,' sunk into the heart of Chundy. He had been taught the learning of the Brahmins, but had already renounced Hindooism from an undefined desire and expectation of something purer. He searched the Bible, and there found the replies to many anxious questions which had long perplexed his mind. He exclaimed, 'This is indeed God's Word!' He found the Gospel to be good news in very deed. He was a man of intellectual power and abounding love. Soundness of mind was also his, of which he gave proof in a godly jealousy against too much stress being laid upon the externals of religion: 'It is ~~the~~ heart, my friends, and not the dress that is to be changed,' was a favourite saying with him. In every trial he had recourse to the word of God; and he often comforted both himself and others with the text, "The Lord is at hand." His faith was strong, and manifested itself with increasing evidence as his departure drew near. He made every arrangement for his funeral; and at the last reproved the tears of a numerous circle of sorrowing friends, called upon the Lord to take him to himself, and died full of the hope of eternal life, at the age of thirty-two years.



WRITTEN BY THE SEA-SHORE.

"Forgetting the things that are behind," &c.
"All things shall work together for good," &c.

marked I watched the ship on yonder boundless ocean,
 No track it left behind its course to tell;
 Before it foamed the wave in ceaseless motion
 That ~~washed~~ its progress o'er the silent swell.

O Christian, thus thy heavenward course pursue,
 Look not behind—that dreary waste is past—
 Forget all former perils, and renew
 Thy strength in Him who leads thee to the last.

Cast is thine anchor now within the vail,
 All things His hand doth guide who guides thee there:
 Press on, and thou shalt soon 'the morning' hail,
 And bid farewell to every grief and fear.

REV. H. A. SIMCOE, (PENHEALE-PRESS,) CORNWALL.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. IX.] SEPTEMBER, 1844. [Vol. XIII.

FATHERS OF THE ENGLISH CHURCH.

MEMOIR OF WILLIAM TYNDALE.

(Continued from page 175.)

The document commences with a solemn appeal to God, and ‘to all true and faithful Christian people;’ and it sets forth, that the king, ‘hearing that many books in the English tongue containing many detestable errors and damnable opinions, printed in parts beyond the sea, to be brought into divers towns and sundry parts of this his realm of England, and sown abroad in the same, to the great decay of our faith and perilous corruption of the people, unless speedy

remedy were provided. That his subjects might keep pure and clean of all contagion of wrong opinion in Christ's religion, and that he was full loath to suffer such evil seed sown amongst his people so to take root that it might overgrow the corn of the Catholic faith.' It goes on to state that his majesty, having collected those books, sent them to his council, prelates, and divers learned men of both universities, and others, with instructions that they should read them, and be prepared conscientiously to give their opinions as to the doctrines contained in them, and to be ready to support such opinions by extracts from the said books;—that this council met at the king's palace at Westminster, consisting of the lord legate, archbishops, bishops, and learned men; and that they came to an unanimous conclusion, that all the said books contain 'many errors and heresies both detestable and damnable:—'which books do swarm full of heresies and detestable opinions.' Each heresy is then engrossed at length on the deed. As our limits will not allow of the insertion of the whole, we have selected the first which is written against each book, and given the total number.

'*The Wicked Mammon*' contains thirty heresies—1st, Faith alone doth justify us. '*The Obedience of a Christian Man*,' twenty-five heresies—Whatsoever is done before the Spirit of God giveth light is condemnablen.—Purgatory is of the pope's invention, and therefore he may do there whatsoever he will.—No man may be hired to pray. '*The Revelation of Antichrist*,' forty nine heresies—To bind a man perpetually to any vow of religion is without

doubt an error.—Not only the Pope is wicked, but the popedom itself and the office is iniquity, and is such a power that it suppresseth the faith and gospel, and cannot be administered by a good prince, but by the adversary of Christ.*—All things necessary are declared in the New Testament.—The New Testament of Christ will not suffer any law of compulsion, but only of counsel and exhortation. [These noble sentiments are declared by the Roman Catholic church to be detestable and damnable heresies !!] ‘*The Sum of Scripture*,’ ninety-two heresies—The water of the font hath no more virtue in it than hath the water of a river.—We be all equally bound to know the Gospels and the Epistles of St. Paul.—Men should see that their children come to Church to hear sermons.—The Gospel is written for all persons, estates, dukes, princes, pope, emperor. ‘*The Book of Beggars*’—That there is no purgatory, but it is a thing invented by the covetousness of the spirituality only, to translate all kingdoms from other princes unto them.—And that there is not any word spoken of it in all holy Scripture. ‘*The Exposition*,’ into the seventh chapter of the First Epistle to the Corinthians, contains these heresies—Vows of chastity may be broken—Fasting not an exclusion of meat and drink—That Paul had a wife—That St. Paul saith,

* In the original document this heresy is obliterated; I have copied it by the aid of the transcript in the records. That which was heresy in 1530, and punishable with a cruel death, viz. to speak against the pope, was declared by act of parliament in 1534 to be sound doctrine. Heresy is a strange thing!

that he ought to be chosen for to be a bishop that is the husband of one wife.' In this it is difficult to discover which this learned council of the Romish church charged with heresy, Paul or Tindale. The deed goes on to say, 'All which great errors and pestilent heresies being contagious and damnable withal, the books containing the same, with the translation also of Scripture, corrupted by William Tyndale, as well in the Old Testament as in the New, the king's highness, with the assent of the prelates and universities, has determined utterly to be expelled, rejected, and put away out of the hands of his people. And the king orders all preachers in his realm to publish the commands of his highness in a bill to be read in every church and chapel in the kingdom during divine service. This bill sets forth the king's zeal for his people's happiness, and that having found that certain books were distributed through the realm, he had collected them, and had required the opinion of his prelates and learned men, to know whether they were agreeable to God's works and doctrine or no: that, after free deliberation, the whole of these learned men had determined that these books contain false traditions, and corrupt doctrine, and pernicious heresies, to the destruction of the souls of good Christian men. I therefore warn and monish you by the words of Christ, Take heed of false prophets. Wherefore you that have the books called The Obedience of a Christian Man—The Sum of Scripture—The Revelation of Antichrist—The Supplication of Beggars—Mammona—The Matrimony of Tyndale—The New Testament in English, of the

which translation is now printed, detest them, abhor them, keep them not in your hands, deliver them to the superiors *such as call for them*. And if by reading of them heretofore any thing remaineth in your breasts of that teaching, either *forget it*, or by information of the truth expel it and purge it, to the intent that ye, so purified and cleansed of that contagious doctrine and pestiferous traditions, may be fit and apt to receive and retain the true doctrine and understanding of Christ's laws, to the comfort and edification of your souls. This I move and exhort you in God to do. This is your duty to do. This ye ought to do. And being obstinate and denying or refusing this to do, the prelates of the Church having the cure and charge of your souls, ought to compel you, and your prince to punish you and correct you not doing. Unto whom, as St. Paul saith, the sword is given by God's ordinance for that purpose.' It is added, that an opinion having been spread abroad, that the king was bound to give the Scriptures to his people in their own language, he had taken the advice of these prelates and nobles, who declare that he is not bound to do so; but that he will have the New Testament translated, and if the people are meek and submissive, and he thinks that it will conduce to their good, he will give it to them.

This decree was calculated to serve as a general search-warrant to examine every man's house for the forbidden books, from the palace to the hovel. Where discovered, the penalty was awfully severe: as in the case of Harding, a tormenting death too often aggravated by refined cruelty. It is surprising that

any of these books have been handed down to us. Most of them still exist, and, mocking the impotent power which sought their destruction, they form an imperishable monument to the talent and piety of the truly illustrious Tyndale; while they form an equally striking monument to the infamy and disgrace of those who sought to destroy works replete with exalted sentiments, because they promoted emancipation from a system the essence of which is spiritual slavery.

It is a matter of regret to find among the names appended to the deed, as members of this council, one who afterwards suffered martyrdom for the very cause which he here condemns. Hugh Latimer then consented to the destruction of Tyndale, as Saul did to the martyrdom of the amiable and pious Stephen. Sir Thomas More was a principle actor in this business; and he thus describes the solemnities with which this deed received the royal assent:—‘In his own most royal person, in the star-chamber, most eloquently by his own mouth, in great presence of his lords spiritual and temporal, gave monition and warning to all the justices of peace, of every quarter of his realm then assembled before his highness, to be by them in their countries to all his people declared, and did prohibit and forbid, upon great pains, the bringing in, reading, and keeping of any of those pernicious poisoned books, to the intent that every subject of his, by the mean of such manifold effectual warning, with his gracious remission of their former offence in his commandment before broken, should from thence forth avoid and eschew the peril and

danger of punishment, and not drive his highness of necessity to the thing from which the mildness of his benign nature* abhorreth.'

To be Continued.



THE LITURGY.


To excite you to join diligently and with reverence in the service of the Common Prayer, I need only direct your attention to the sublime extent of its social character. It is not only in this house in which you assemble that it is socially performed: the same prayers and praises, in the same words, are offered at the same time with the same faith, by ten thousand tongues to the same God and Father of all. From all parts of the globe the Amen resounds which you utter; and the Doxology is raised in which you are here called to bear a part. It is not in this age only in which you live that this service conveys the devotion of Christians to heaven, but in some of its ejaculations the first disciples breathed their praises and their wishes to the Most High. Its Collects for many hundred years have been the vehicle of the public devotions of the Church, and on some of its parts the last breath of the Martyrs have trembled, whose piety during their lives was refreshed with its hymns and psalms.

* Sir Thomas More, within three years, bitterly tasted the mildness of his royal master's benign nature, by being cruelly put to death.

It is not under the Gospel dispensation alone that some parts of this service have been used to express the common devotion of the faithful:—there are hymns in it which were sung by the saints under the Mosaic dispensation, and in the use of the Psalms particularly the Church of the New Testament is found in society with the Church of the Old. For in these sacred compositions not the emotions of David's heart only were vented, but much of the worship of God's ancient people did consist. It is not in the Church militant upon earth only that this service in some of its parts is used, we have borrowed from the Church triumphant in heaven their gratulatory anthems and their perpetual hymns, and have reason to believe that their voices are in concert with ours when we sing the song of Moses and of the Lamb.

How sublime is this view of the communion and fellowship of the Church under the Mosaic and Christian dispensations, in different ages and in distant nations in heaven, and on earth in the use of some part or other of our holy Liturgy received from our fore-fathers! Who would not wish in the temple to bear on his lips the psalms and prayers in which the glorious company of the Apostles, the goodly fellowship of the Prophets, and the noble army of Martyrs have uttered their devotions to God? How insensible must he be who is not animated to a devout and fervent performance of his part of the service of the sanctuary by the consideration that in the same censer which the Church holds out to him incense hath been put by those hands which are now extended before the Almighty! And that as its smoke ascended,

those eyes were lifted up to heaven which are now fixed upon the visible glory of God and of the Lamb.
—*Dehon.*



THE GOD OF EKRON, OR THE DIAL OF AHAB.

COMPARING together the first and twentieth chapters of the second book of Kings, we find two narratives widely differing in many respects, yet strikingly similar in others: viz. in both cases we read the Lord's message, "Thou shalt die," delivered by the prophets of the God of Israel, the only true God, the Lord Jehovah.

Ahaziah was an idolater, following in the steps of his father Ahab, a consulter of Baalzebub the god of Ekron: but Hezekiah served the Lord and hated images and idolatry; so much so, that "he brake in pieces the brazen serpent that Moses had made," 2 Kings xviii. 4, when he discovered that the people burned incense to it, which he properly considered as a piece of brass only, which had indeed once been a means of safety to thousands, but the use of which was specific—to heal the bites of the fiery serpents in all those true Israelites who obeyed the voice of the Lord and looked upon it by faith. See John iii. 14, 15.

The king of Israel was an idolater; and the king of Judah a true worshipper. Let us observe how they each received the awful message, "Thou shalt die." When Elijah the Tishbite sent the word to

Ahasiah, he raged the more, and sent his captains of fifties to seize the man of God ; but fire came down from heaven and consumed them, until the captain of the third fifty besought him to spare the lives of his men, and the angel of the Lord said unto Elijah, "Go down with him," on which the prophet obeyed the voice, and confirmed his former message by the bedside of the dying king. For who shall stand when God is angry ? Psalm ii. 12.

When Hezekiah was sick unto death, and Isaiah delivered the message to him, he "turned his face to the wall, and prayed unto the Lord," he humbled himself and "wept sore." What a difference ! but mark the result.—The idolater perished miserably, while the Lord heard and spared the true worshipper.

Thus we see that no one ever hardened his neck against the Lord and prospered, Prov. xxix. 1 ; and on the other hand, no one ever truly humbled himself without being exalted, Luke xviii. 13, 14. All idolatry is hateful to God. No one can use divination with impunity. See what a number of abominations the Lord forbids in the eighteenth chapter of Deuteronomy, just before (verse nine to the end) he points out the coming of that Prophet into whose mouth he would put his words, and to whom he commanded all his faithful people to harken. This is that prophet who speaks (John v. 45—47) so affectionately as none but the Saviour of his people could speak. "Search the Scriptures," saith he ; and this if any man do he will not seek to the god of Ekron, or any charmer, but only to the true physician,—the Lord Jesus Christ, the only wise God and Saviour.

Now the word 'Charmer' means a *fellowship*, with whom? why since the word of God forbids all such witchcraft, and as there is no middle way between good and evil, it must signify, a league with the Devil! It is by the muttering or soft-speaking of spells or charms that such idolatries are carried on. An old writer says, 'He is a charmer who speaketh strange words or sounds, thinking such to be profitable; as if one should say so or so unto a serpent, or any man of whom he is afraid, the spell should save him. He that whispereth over a wound of any kind, readeth a verse out of the Bible, or layeth it on any one, &c. are not only among inchanters, or charmers, but of those that generally deny the law of God, because they make the words of the Scripture medicine for the body, whereas they are not, but medicine for the soul: as it is written, Prov. iii. 22, "They shall be life unto thy soul."'

Witchcraft, like all other deeds of darkness which hate the light, fled before the glorious blaze of the Gospel, and seemed almost extinct at the Reformation. Many would be astonished to hear that there are dark places in this happy land which continue to worship the brazen serpent, and practise abominations, muttering and charming—that there are whole villages with such slender views of heaven, so little faith in their Creator, as to put their trust in *Charmers*, and pin their faith upon a *horse-shoe*.

Yes, true it is that many still believe in lucky and unlucky omens; nay some are bold enough to declare that it is right to go to seek familiar spirits, though the Lord abhors them, Lev. xx. 6, 27, and declares

that all such idolaters shall be destroyed like Ahaziah.

Let the wretched idolater, whom his offended God has left a prey to an evil conscience, declare on his death-bed the horrors of abused mercy—when all around is dark, when all the tricks and jugglery of his trade are about to perish with him—let him speak his mind, and confess that he has leaned upon a bruised reed, that he has followed an *ignis fatuus* to destruction, that he who has raised the spirits of many a dupe, or depressed the heart of fools, is now himself the sport of every evil spirit, a prey to devils!

Magicians and Charmers may go on in darkness, led captive by the devil, as his slaves and captives, as long as they please; for although Satan has no power over us, he is god of all those heathen, be they black or white, who, instead of the righteous Maker of heaven and earth, worship deities of such vile character as can only be ascribed to the evil one; or allow themselves to practise any of the black arts with malignant spirits; or even where faith in the true deity is professed, use pretended arts of magic, witchcraft, charming, conjuring, fortune-telling, and such like wicked follies. Whosoever therefore allows himself in any such practices is of his father the devil, John viii. 44. It is of no use to plead the excuses common in these cases, either that the words used are good words, or that the cures are effected; for the Lord says, "Regard not them that have familiar spirits, neither seek after wizards to be defiled by them; I am the Lord your God," Lev. xix 31; and

again, "A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones; their blood shall be upon them," Lev. xx. 27. A step toward them is so much out of God's way—an actual denial of his power and ability to heal. Satan has ever tried to entice man to lean to his own understanding, to trust in his own heart, to leave off prayer to God, to cease to search the Scriptures, to seek out many inventions. But beware all ye that turn to the right hand or to the left, precipices surround you, and the way is dark when you wander from that teaching whereby alone, through faith, you can be safe. "Thy word is a lamp unto my feet, and a light unto my path."

We read of *holy wells* and places, and wonder working men and women—of fortune-telling gypsies, descendants no doubt of Jannes and Jambres, the two magicians that withstood Moses in former times. We hear of *good things* for this or that, of things lucky and things unlucky, of bad and good signs, of omens bad, good, and indifferent, with a thousand other remnants of superstitious idolatry. Learned men have helped to continue these follies longer than they could otherwise have lived if they had not written about them; whereby, instead of pointing out the folly and unsatisfying nature of such diseased cravings, instead of allaying fears, they have invariably fed uneasiness, and instead of a cure kept up the irritation. Let the abominable idolatries for the time past of our lives suffice us, let us no longer give heed to seducing spirits, lest the Lord say, "Ephraim is joined to idols; let him alone."

Infidelity is, in general, a disease of the heart more than of the understanding—"the heart is desperately wicked, deceitful above all things, who can know it?" There is none that doeth good of his own heart; for if there be any virtue, if there be any praise, it is of the Lord, who says, "I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand," Deut. xxxii. 39. Now "there is a time to kill, and a time to heal," Eccles. iii. 3; but this is not when the people turn away from the Lord, and after the vain follies of man make the commandments of God of none effect by their charms and traditionary nostrums; "They shall seek me and find me, saith the Lord, when they shall search for me with their whole heart." "When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound. I, even I, will tear and go away; I will go and return to my place, till they acknowledge their offences and seek my face: in their affliction they will seek me early," Hosea v. 12—15. "Is there no balm in Gilead? is there no physician there?" Have all the gifts of healing? St John says, (1 iv. 1.) "Beloved, believe not every spirit, but try the spirits whether they are of God." Now the tree is known by his fruit: see what manner of a spirit Jesus Christ was of, Matth. xii. 22. 27. The Spirit of God leads and dwells in the sons of God. Did not mighty signs and wonders shew forth themselves in Paul by the Spirit of God? Acts xix. 11, 12, and in Peter and others? Acts v. 16. "Know ye not (1 Cor. vi. 9—

11) that no unrighteous idolater shall inherit the kingdom of God?" they must be washed and sanctified by the Spirit of our God. Will it be any excuse that any one loved darkness rather than light? will it not rather prove their evil deeds.

Do you think to escape the all-seeing eye of God, who hath declared, "Whoso despiseth the word shall be destroyed," Prov. xiii. 13. Where will you flee to avoid the wrath of Him whose offers of mercy and threats of punishment you equally despise? If you neglect so great salvation, how shall you escape! Be wise in time—"to-day if you will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness." Lean no more upon bruised reeds, follow no more the false lights which lead into the morass; if the blind lead the blind, shall they not fall into the ditch? Depend upon it, the follies of man turn to his own destruction—his cures or *charms* are such miserable subterfuges as cheer or depress only those fools who, despising God and his word, are reckless or ignorant enough to put their trust in them. If the means used be such a deed, or act of darkness, that it will not bear the light of God's truth, it cannot prosper; for it must always lack that which alone can make it prosper.—"The blessing of the Lord it maketh rich, and he addeth no sorrow with it." Remember when you are afflicted, tried, or tempted, that there is no temptation befallen you but what is common to man, and also that the Lord has compassion according to the multitude of his mercies in all your griefs; "for he doth not afflict willingly, nor grieve the

children of men," Lam. iii. 33. What says St. James in these cases? "Pray one for another, that ye may be healed," James v. 16. Know ye not how "God healed Abimelech, and his wife, and his maid-servants" on the prayer of Abraham? Gen. xx. 17. Let us then take patiently the rod of the Lord, and fear rather to have our wounds and bruises healed slightly by unhallowed hands, crying peace when there is no peace, than to suffer;—"Wherefore doth a living man complain, a man for the punishment of his sins?" Lam. iii. 39. "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps," 1 Peter ii. 21; "by whose stripes ye were healed." Look at your compassionate Saviour going about in the days of his incarnation healing all manner of diseases, casting out none that came unto him in a proper spirit, then lift the eye of faith to heaven and behold him there, seated at the right hand of the Majesty on high; the door of mercy still open to receive all those who "were as sheep going astray; but are now returned unto the Shepherd and Bishop of their souls." Hear his voice, "Come unto me;" "Look unto me, and be ye saved (healed) all the ends of the earth," Isa. xlv. 22. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins," Isai. xl. 25. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon," Isai. lv. 7. Jesus, "the same yesterday, to day, and for ever," calls you

to arise and follow him. Cease to do evil, learn to do well; put away the works of darkness, and put on the armour of light, and fight against the wiles of the devil, who would have you murmur at the dispensations of providence and rebel against *the rod*; but know this, that if "ye take it patiently, this is acceptable with God;" and, "It is better to go to the house of mourning than to go to the house of feasting, for the heart of the wise is there," Eccles. vii. 2, 4.

Make haste, delay not, flee from the wrath to come on *all idolaters*, for Jesus saith, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be," Rev. xii. 12. Remember, no idolater, charmer, or worker of abomination can enter into the holy city. Come then to the fountain, wash and be cleansed from all your idols. Ezek. xxxvi. 25, 27, xxxvii. 23.



SKETCHES OF CHURCH HISTORY.

(Continued from page 130.)

6. The reading of these Fathers ought to be especially recommended because, on account of their fresh recollection of Christ and the Apostles, the purity of ancient doctrine, and the simplicity of religious ordinances is most clearly discovered from them. That they have formed a correct judgment concerning holy Scripture, the Trinity, the deity of Christ, the work of justification, the Eucharist, and

the religious worship of one only God can be proved from their remaining works.

7. They began to sum up the chief points of doctrine in certain *symbols* or *forms*, (among which the Roman held the first place,) by the profession of which, as by a sign or badge received before baptism, they were mutually known to one another, and the Christians distinguished themselves from heretics.

8. A version of holy Scripture in different languages was a great help to advancing the knowledge of it. Here we may refer to the Syriac version of the New Testament, by an unknown author: the Greek version of the Old Testament, by Aquila, Theodotion, and Symmachus; besides two others by anonymous authors, discovered at Jerico and Nicopolis; from a compilation of which the Tetrapla, Hexapla, and Octapla of Origen had their origin: also a Latin version of the whole sacred volume, which however does not follow the Hebrew text, but that of the seventy, corrected afterwards by Jerome.

9. It cannot be denied, however, that various defects had crept into the Christian doctrine even at this period. The root of the evil lay in a too eager study of the heathen philosophy, especially the Platonic: either because those who were famous in the Christian Church had been educated from boyhood in the schools of the philosophers, or in order to make the passage from heathenism into the Christian camp more easy. Hence various discourses and unsatisfactory definitions on the doctrine of the Trinity and the reconciliation of grace with free will, were held by certain persons. Hence arose the opinion

about the intermediate state of souls after death, which seemed to make prayers for the dead necessary; and also of Christ's descent into hell to release the damned. A neglect of the rules of right interpretation of Scripture, the parent of Millenarianism and Origenism; and also an ignorance of the original language, which occasioned false interpretations of many places. Nor even then was that perpetual plague of the Church wanting, the producer of anti-christianism—the lust of ruling in religious opinions; one example of which was the controversy between Victor, bishop of Rome, and Polycrates, and the other bishops of Asia, about the day on which Easter was to be celebrated, which was agitated with great commotion of men's minds, even till the Council of Nice; as may be gathered from the hateful and heretical (so to speak) name of *Quartodecimani*, bestowed by the Romans on the Greeks, who firmly adhered to the fourteenth day of April. Moreover it is grievous to add, that Victor hurled the thunderbolt of excommunication against the Asiatic Pontiffs themselves.

The Form of the Church.

10. The bounds of the Church were at this time so far extended, that there was scarcely any region in which Christians were wanting. Hence the name of *Catholic* was early given to them. From time to time fresh congregations sprang up; at one time in Gaul, Germany, Spain, and Britain; at another, in the provinces of the Roman empire. It is reported, but on doubtful authority, that Lucius himself, king of

Britain, was baptized, A. C. 179, and Donald of Scotland, A. C. 203. Pantænus, preaching among the Indians is said to have found the Gospel of St. Matthew. Tertullian reports that the Getæ also, the Sarmatians, the Dacians, the Scythians, the Moors and others embraced the faith of Christ. The Christians found some of the Roman Emperors very indulgent, among whom were Hadrian, and Alexander Severus, (who had an image of Christ in his oratory.) But it is believed by some that Mammæa the mother of this man, and the Emperors Philip, father and son, who reigned before Decius, embraced the Christian religion.

11. The Bishops of the Roman Church, in this space of time, who ruled after Anacletus and Everistus Alexander, were Sixtus or Xystus; Telesphorus made famous by his martyrdom; Higynum, to whom the same honour has been falsely ascribed; Pius Anicetus, Soter, laudably conspicuous for his beneficence and hospitality; Eleutherus, Victor, Zephyrinus, Callistus, Urbanus, Pontianus, banished by Maximus into Sardiana, Anteros, Fabian, (elected by the verdict of a dove,) renowned for martyrdom under Decius. Various Epistles and Decretals are attributed to different individuals, but they are of little value to the faith. Not a shadow occurs thus far of jurisdiction exercised over other churches. The contrary is proved by those things which happened about Marcion under Hyginus, and about the Montanists under Eleutherus. Among the bishoprics, by the propagation of the Christian religion, the Carthaginian Church lifted its head above the

rest. Its first founder is unknown. Among those who are mentioned, the furthest back is Agrippinus, who was mentioned by Tertullian in his tract for the rebaptizing of heretics, A. D. 254. He held a council with seventy other bishops of Africa and Numidia.

12. Meanwhile miraculous gifts began by degrees to fail in the establishment of the Church. This fact is very certain with regard to the gifts of tongues. The Montanists objected that there remained no prophets among the orthodox even in the course of the second century. There is some evidence, which we leave as we find it, that miraculous healings, the expulsion of demons, &c. continued till this time. God had assuredly the wisest reasons for curtailing by degrees these extraordinary operations of the Spirit.

13. In the mean time, very many members of the Church were illustrious for the sanctity of their lives, and the exercise of Christian virtues; among which the most eminent were zeal in the worship of God, patience in suffering, frugality in their food, modesty in dress, humility in conversation, charity in helping the wretched and the poor. They shrunk, to a remarkable degree, from the *spectacles* of the heathen. They were not only united among themselves by the name of brethren and sisters, but they also discharged the duties of that relationship to each other; the pledge of which was the kiss of peace reciprocally given. Yet the number of hypocrites increased also with the number of confessors, especially in those places in which the Church rejoiced in profound and long peace.

CHRISTIAN GENEROUSNESS.

SENECA reproves the opinion of such, who said a man should choose a friend that he might have one who might relieve him in his want, who might visit him in his sickness, &c. No, saith he, this is mercenary; but I will choose a friend that I may have one to shew love unto, to visit if he be sick, to help if he be in want. So for men to choose a God unto themselves that they may be helped out of troubles, that they may have their estates blessed, that they may get such and such things by—to make this the highest end is mercenary, and too low for a true, gracious, generous spirit; but to choose a God to be my God, that I may honour, love, fear, worship him for ever, this is true Christian generousness.—*Burroughes.*

THE ALL-SUFFICIENCY OF CHRIST TO
SAVE SINNERS.

The least degree of true sanctifying grace is sufficient to entitle the soul to heaven and glory.

Let weak and doubting Christians, therefore, know this for their comfort, that the promise of eternal life is not made to the degrees of their grace, but to the truth of it; not to grace as strong, but to grace as true. Now the truth of grace may be in the least and in the weakest degree. That grace to which our salvation is principally ascribed is our faith: now it is not said, he only whose faith is so strong as to over-

come all temptations and all doubts, and to flourish up into assurance, he only shall be saved ; but, who-soever believes shall be saved, though his faith be very weak and very wavering. And the reason of this is clear: for faith doth not save us as it is a sanctifying, but as it is a justifying grace ; for if it saves us as it sanctifies, then must all perish, since the faith of the strongest believer is mixed with so many imperfections that render him worthy of eternal death. Faith therefore saves as it justifies ; and justifies as it entitles us to Christ's perfect righteousness: which title we obtain by being united to him, and made one with him through this grace of faith. But a weak faith is a most sure and inviolable bond of union to Christ, as well as a strong faith ; a weak faith can make a full conveyance of the righteousness and merits of Christ to the soul as well as a strong faith: therefore, the weakest faith of the most trembling and timorous Christian doth as firmly entitle him to heaven and glory as the most strong and undaunted faith of the most assured Christian. Thus then, though the children of God complain sadly of the weakness of their grace ; yet in the very least and meanest degree of grace, there is a twofold sufficiency ; a sufficiency to break the reigning power and dominion of the strongest lust, and a sufficiency to give a firm title to heaven and glory. And what would you have more ? Hath not Christ approved himself an all-sufficient Saviour, in giving and dispensing such grace, that the weakest and lowest condition of believers has such a great sufficiency as this is ?—*Bishop Hopkins.*



SABBATH.

Sweet day of rest, I hail thee !
Antepast of heaven ;
World with thy care away thee,
Now's the day of Seven,—
To fix the thought,
On glories wrought,
When death and hell,
Both prostrate fell—
As from the tomb the Saviour broke,
And immortality awoke.

Rev. H. A. Simcoe, Penheale-Press, Cornwall.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. X.] OCTOBER, 1844. [VOL. XIII.

FATHERS OF THE ENGLISH CHURCH.

MEMOIR OF WILLIAM TYNDALE.

(Continued from page 199.)

In June, 1530, the King issued a proclamation, setting forth that, with the advice of the primates and learned men from all parts of the kingdom, the books of Tyndale had been examined, and found to contain pestiferous errors and blasphemies, and ordaining that they should be taken of all men for books of heresy, and worthy to be put in perpetual oblivion. Henry commands his subjects to deliver up all such books within fifteen days. The judges, justices, constables, and all officers are ordered to

seize all those who refuse to deliver such books, or are suspected to keep them, and to bring them before the king and his council, that they may be corrected and punished for their contempt, to the *terrible* example of other like transgressors. The proclamation declares, that it is not expedient for the people to have the *Scriptures in English*; and decrees that they are *books of heresy*, and shall be clearly 'exterminated and exiled out of this realm of England for ever.' It also extends the prohibition to the same books in 'Douch' (German) and French. This proceeding justifies the character given of his persecutors by Tyndale: he calls them 'fleshly-minded hypocrites, as making the Scripture their own possession and merchandize, and so shutting up the kingdom of heaven, which is God's word, neither entering themselves, nor suffering them that would.'

Every effort of human wit, in addition to such cruel laws, was exhausted against these books. The usual intimidation was the fear of burning both here and hereafter. More indu'ged his readers with a peep into the regions of terror, to frighten the poor Papists from enquiries after truth. 'Tewkesbury would not have been martyred if Tyndale's ungracious books had never come in his hand, for which the poor wretch lyeth now in hell, and cryeth out on him; and Tyndale, if he do not amend in time, he is like to find him when they come together a hot firebrand burning at his back, that all the water in the world will never be able to quench. Then have we Jonas made out by Tyndale, a book that [whoso delights therein, shall stand in peril that Jonas was never so

swallowed up with the whale, as by the delight of that book a man's soul may be swallowed up by the devil, that he shall never have the grace to get out again.'

This prologue is of considerable length, and is ironically severe, by shewing the wicked conduct of the Jewish priests in our Lord's days, and the parallel conduct of the Roman Catholic teachers. It contains a clear exhibition of Tyndale's religious sentiments. 'If thou find ought amiss, when thou seest thyself in the glass of God's word, think it compendious wisdom to amend the same betimes, monished and warned by the ensample of other men, rather than to tarry till thou be beaten also.' He calls the whale's belly a new school in which Jonas lost much of his dross—and exhibits him as a warning. 'And with Jonas let them that wait on vanities, and seek God here and there, and in every temple, save in their hearts;—go and seek the testament of God in thine heart—and when the rage of thy conscience is ceased, offer thanksgiving and pay the vow of thy baptism, that God only saveth of his only mercy—ascibe the cause of thy tribulation unto thine own sin, and the cause of thy deliverance unto the mercy of God.'

The Lord Chancellor takes advantage also of the superstitious fears of the ignorant. It happened that at this period the country suffered under a severe famine, attended by great mortality. This the *en-ghlened* More attributes to Tyndale's heretical books; and he predicts that for this heresy the Almighty would send wars, sickness, and mortality.

At other times ridicule and raillery are tried to aid the support of the tottering hierarchy.—‘Never was made a more foolish frantic book than the *Wicked Mammon*.’ ‘Then have ye an exposition also upon the seventh chapter of Corinthians, by which priests, friars, monks and nuns be taught that evangelical liberty, that they may run out a caterwawynge and so vow and wed.’

Tyndale had now settled at Antwerp, as Chaplain to the company of English merchants. Wherever he went his unaffected piety and amiable manners secured the esteem of all who knew him; and, although he sustained a public character, his abode was for some time veiled from his powerful enemies, who had long doomed the persecuted exile to death. He was thus shielded for four years against all their machinations.

During this perilous time he compiled a short treatise on the sacrament, severely condemning the absurdities and idolatry of the mass; but, fearing that it might offend some weak disciples, he withheld it from the press, and it was not printed until after his martyrdom.

With respect to all his tracts and treatises, Fox quaintly but justly says, they are ‘no less delectable than also most fruitful to be read.’

The emissaries of Henry, Cardinal Wolsey, and the Lord Chancellor, were at this time using their utmost efforts to bring Tyndale to England, that by cutting short his life the light of Scripture might be, as they vainly hoped, extinguished. The principal agent employed to effect this was the British envoy in the Low Countries, Stephen Vaughan. The first communi-

cation from him which I have been able to discover, is a letter to his master, Henry VIII., dated January 26, 1530, from the town of Barrough, near Antwerp. From this it appears that Tyndale had not taken up his residence in the Low Countries at that time, so that, to open a correspondence with him, letters were addressed to three different cities in Germany. He was aware of the determined aim of his enemies to destroy him, and, like a hunted hart, concealed himself from his pursuers. The Envoy, having addressed his Majesty on political affairs, thus introduces the subject of our memoir. 'I have written three sundry letters unto William Tyndale, and the same sent for the more surety to three several places; to Frankford, Hamborough, and Mareleborough. I then, not assured in which of the same he was, and had very good hope, after I heard say in England that he would, upon the promise of your Majesty and of your most gracious safe conduct, be content to repair and come into England, that I should partly therewith, and partly with such other persuasions as I then devised in my said letters, and finally, with a promise which I made him, that whatsoever surety he would reasonably desire for his safe coming in and going out of your realm, my friends should labour to have the same granted by your Majesty. That now the bruit and fame of such things (as since my writing to him) hath chanced within your realm, should provoke the man not only to be minded to the contrary of that, whereunto I had thought without difficulty to have easily brought him, but also to suspect my persuasions to be made to his more peril and danger, then

as I think if he were verily persuaded and put before you, your most gracious benignity and piteous regard (natural custom always had towards your humble subjects) considered, and specially to those which acknowledging their offences, shall humbly require your most gracious pardon, he shall never have need so do or fear. Like as your Majesty, as well by his letters written with his own hand, sent to me for answer of my said letters, as also by the copy of another letter of his answering some other person whom your Majesty had commanded so persuade by like means, may plainly perceive—which letters like as together I received from these parties, so send I herewith enclosed to your highness. This communication was accompanied by a letter to Lord Cromwell, in which he says, ‘It is unlikely to get Tindale into England when he daily heareth so many things from thence which feareth him. After this book answering my Lord Chancellor’s book be put forth, I think he will write no more. *The man is of a greater knowledge than the King’s highness doth take him for*, which well appeareth by his works. Would God he were in England.’

The letters from Tyndale sent to the King by his envoy have not yet been found. Should they still exist, their contents must be very deeply interesting.

To be Continued.

When men have more to do with the world than they can well manage, they shall have more to do with Satan than they can well withstand.

MISSIONARY INTELLIGENCE.

‘ Two young Brahmins have boldly broken through caste, and, snapping the adamant chain, have embraced “the good news,” and are consistent followers of Christ at Nasik.

The scenes which preceded and which followed their baptism are almost too affecting and romantic for credence. All the persuasion and influence which art or cunning could devise were resorted to to keep them back from Christ! The mother of one of them most dear to her son came to the Mission house, and threw herself down before the Missionary, imploring him not for ever to degrade and destroy the reputation and happiness of her family; she rose, and after looking at her son with the fondest affection, she opened her bosom, and appealed in a heart-breaking way to him on the fatal step he was bent on taking—by asking him whose breast nourished, and whose care provided for him from birth upwards? But the young man covered his eyes with his hand; and turning his head away, said, The Saviour loved him more, and how could he leave him! The baptism took place, and then hell itself kindled the fire of persecution. The parental doors were closed for ever against them, and *poison* administered in their curry, which but for immediate English medical skill would soon have cut short their trials, and landed them safely in the everlasting embraces of the Redeemer. But I trust they are spared for extensive good. They are now at Bombay, and they give every evidence of their sincerity and consistency. And, dear Friend,


let the lesson tell on you and on me. Let us seek more to bless God for our lighter trials and afflictions, and more boldly profess and confess the Lord our righteousness and strength.'

*Egypt Mission—Distribution of Books and Tracts
by Mr. Kruse—Desire for the Scriptures.*

The eager desire for books was very great; not only Christians but even Mahomedans were anxious to possess them. The general cry was, 'Give me but one;' and when it was obtained it was devoutly kissed, secured in the folds of their robes, and joyfully carried away. One man, who, from his wearing a green turban, was known as a descendant of their prophet, made his appearance from among the crowd, and begged earnestly for a book; and when he was told that they were Christian books, he determinately said, 'I can read; give me but one.' The Copts being disengaged, to-day being Friday, many came to our boat, and thus I had many opportunities to speak to them on the "one thing needful."

In the evening we went on shore for a walk; and as we passed we saw a group of Christians sitting on the ground and eagerly conversing. I joined them, and endeavoured to impress on their minds the necessity of reading and studying the word of God; and for this purpose urged them to assemble, as often as they could, at the house of Muallem Chaleel, to whom I had sent a good supply of the holy Scriptures for the use of their Meeting. Before they would let me go one of them very earnestly begged

for a copy of the New Testament for his son. On my remarking to him that I had already distributed many, and that I must keep some for other places, they all with one voice pleaded for him, saying, 'We are here, as it were in a desert, and not within reach of these means, as others are towards Cairo.' It is indeed gratifying to witness these signs of thirst for the word of God.—*Church Missionary Record.*



SKETCHES OF CHURCH HISTORY.

(Continued from page 213.)

14. The assemblies of the Church were presided over by Bishops, Priests, and Deacons. The privileges of the Episcopal order now began to be superior to those of Presbyters. But, however, they did nothing without the advice of Presbyters, who were also called Antistites. It is evident that the name of Patriarchs was up to this time unknown; as was also the subordination of one Bishop to another; each living in his own Diocese with equal freedom. The distinction now became greater between the Clergy and the laity. Deacons were chosen by the Clergy and people, then confirmed by the Bishops, but so confirmed that the Presbyters also laid their hands on them. The name of Chief Priest began to be given to Bishops at the end of the second century. A new order of Readers succeeded at the same time, which name however must not be referred to persons governing or administering in the Church. The office of the Catechists (who in the school of

Alexandria united philosophy with theology) was separated from the Ministry of the Church. The admission of virgins of sixty years old into the society of the widows who ministered to the Church, which began at this period, by degrees paved the way for the honour given to a state of virginity.

16. There was a great variety in the performance of rites in public worship: they began by reading, prayers followed, which they offered on Sundays in a standing, and on other days in a kneeling posture. While praying they turned to the East. Certain hours now began to be set apart for prayer, but we nowhere read that Liturgies, or any express forms of prayer, were enjoined. The Lord's Prayer was not pronounced except when the initiated were present. The Doxology was repeated by all. Sermons were preached from an elevated place, and the service was so conducted that the reading of Scripture went before, and the sermon, adapted to catch the attention of the people, followed. Collections were made for the poor.

16. That infants were at this time washed with the water of baptism may be proved from Irenæus and Tertullian; whence sponsors also were appointed, who bound themselves in the name of the infants. Adults who, renouncing idolatry, were desirous of receiving Christianity, after sufficient probation were admitted into the state of Catechumens, in which, after being divided into certain classes, they were taught by Catechists. Thus, after preparation by fasting and prayer, and making a confession of faith, they were admitted to baptism, for which the feasts.

of Easter and Pentecost were esteemed the most fitting times. The use of immersion in baptism prevailed, which was repeated three times. Bedridden persons, however, were only sprinkled in their bed. Immersion was followed by anointing, the sign of the Cross, and also the tasting of milk and honey, though the latter custom did not prevail in all the Churches.

17. In the Lord's Supper fermented bread was used, and the wine ~~mixed~~ ^{diluted} with water. They were consecrated by previous prayers, uttered in an audible voice, the people responding Amen. Two Deacons stood by with fans to drive away flies, lest they should fall into the cup. Up to this time, however, no mention of *elevation* occurs. Some are of opinion that invocation of the holy Spirit to give efficacy to the Eucharistic symbols had obtained during this interval. The bread was broken, and a portion of both it and the wine was sent to the sick or absent, which was called private communion. What remained was reserved for the Love feasts, which were still observed after the Supper; it was also given to the poor, and sometimes burned. Tertullian informs us that the Eucharistic cup was ornamented with an image of Christ as a Shepherd carrying the lost sheep on his shoulders.

18. Up to this time discipline was strictly observed to the fallen, who were excluded from the Communion until they became penitent; then followed what was called *Exomologesis*, comprehending the whole state of humiliation, with the external signs of penitence—prostration, tears, fasting, united with prayers for forgiveness. The duration of this humiliation varied

in proportion to the offence. The degree of severity varied in different Churches. At length the penitents obtained absolution; although there were faults for which it was never granted, as was the case with those who fell a second time.

Hitherto we meet with no temples except private houses; or at least buildings in their construction not different from private abodes, which they called *Conventicula, Ecclesiæ, [proseucteria,]*—the Lord's houses, *Kuriaka*—from whence our word *Church* is derived. Crypts were in use, (which were places hidden on account of persecution,) and Cemeteries, or sepulchres of the martyrs, in which also the memorials of the Martyrs began to be celebrated by the public reading of their acts on the day of their martyrdom, whence the name of *Legends*.

20. Sundays, or Sabbath-days, were celebrated by some Churches with public assemblies. Some also made the fourth day an holy-day, on which day Christ was betrayed; and the sixth, on which he was crucified; which they began by fasting. But the Pascal fast was more important, which did not yet however last for forty days, but only for the day of our Lord's passion, or at most for the week preceeding; observed in the manner each person thought fit.

Heresies and Councils.

21. Immediately after the death of the Apostles heretics burst in upon the Church in an immense body, spreading abroad principally the poison of the Gnostics. Among their vanguard were numbered Satur-

nus, or Saturnilus, of the school of Meander; who 'denied that Christ was very man, nor did he acknowledge the resurrection, but taught that men were either good or bad by nature;' and Carpocrates, a Platonic philosopher, who taught that the world was produced by angels; that Jesus was born of Joseph and Mary, but united to some divine virtue; and who also held the Pythagorean doctrine of the transmigration of souls. The life of his followers was most profligate, whence they were called Borboritæ. Hence arose many causes of reproach against the Christians. Marcellina, a woman of this sect, founded that of the Marcelliani.

Epiphanes, heir of his father's impiety, received divine honours after his death at Sana, a city of Aphalenia. To this period we must refer Cerinthus, who separated Jesus from Christ; and taught that the latter name was united to Jesus at his baptism, and left him at his death; and also some absurdities relating to his millennial reign. Basilides taught that Christ came in illusion; that Simon the Cyrenean suffered in his stead; and that the world was formed by angels. His *Ἀβραῆς* is spoken of, and his Caulacæan, and well known amulets, were celebrated, and his gems marked with strange and magic figures, referring to the mysteries of the Basilidiani. Mention is made at this time of the Adamiani, Sethiani, Cajani, and Ophitæ, such sects of whose very existence we may well entertain a doubt.

NOTES FROM A SERMON.

“Walk before Me, and be thou perfect.”

A true Christian may almost be defined as one who has a ruling sense of God's presence within him. As none but justified persons have that privilege, so none but the justified have that practical perception of it. The conscience of the believer in Christ is illuminated by God, so that he habitually realizes that all his thoughts, all the first springs of his moral life, all his motives and his wishes, are open to Almighty God. Not as if he was not aware that there is very much in him impure and corrupt, but he wishes that all that is in him should be pure to God: he rejoices as one made accepted in the beloved, unworthy though he be, and desires to have every thing naked and open before him with whom he has to do. He alone admits Christ into the shrine of his heart; whereas others wish, in some way or other, to be to themselves; to have a home, a chamber, a tribunal, a throne, a self where God is not: a home within them which is not a temple, a chamber which is not a confessional, a tribunal without a Judge, a throne without a King, that self may be king and judge, and that the Creator may rather be dealt with and approached as though a second party, instead of his being that true and better self, of which self itself should be but an instrument and minister.

Scripture tells us that God the Word, who died for us and rose again, and now lives for us and saves us, “is quick and powerful, and sharper than a two-

edged sword;" now the Christian realizes this, and what is the consequence? why that he enthrones the Son of God in his conscience, refers to him as a Sovereign authority, and uses no *reasoning* with him. He does not reason, but he says, "Thou God seest me." He feels that God is too near him to allow of argument, self-defence, excuse, or objection. He appeals, in matters of duty, not to his own reason but to God himself, whom with the eye of faith he sees, and whom he makes the judge, not any fancied fitness, or any pre-conceived notion, or any abstract principle, or any tangible experience. The Book of Psalms continually instances this temper of profound, simple, open-hearted confidence in God—See Psalms cxxxix., lxiii., xxxi., xxxvii., li., xviii., lxxiii.; or again, consider St. John's first Epistle, iii., i. 5—9, ii. 8, iii. 24, v. 10. And in the same connexion consider St. Paul's statement, that "the Spirit itself beareth witness with our spirit that we are the children of God." And now, on the other hand let us contrast such a temper of mind which loves to walk in the light, with that of the merely professing Christian, or, in Scripture language, of the 'hypocrite.' Such are they who have two ends which they pursue,—religion and the world; and hence St. James calls them, "double minded."

When the double minded approach the Most High, they have a something private, a hidden self at bottom. They look on themselves, as it were, as independent parties, treating with Almighty God as one of their fellows. Hence so far from seeking God, they hardly like to be sought by him. They would

rather keep their positions and stand where they are —on earth, and so make terms with God in heaven; whereas "he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God." This being the case, there being in the estimate of the double minded man two parties, God and self, it follows, (as I have said,) that reasoning and argument is the mode in which he approacheth his Saviour and Judge: and that for two reasons: first, because he will not give himself up to God, but stands upon his rights, and appeals to his notions of fitness; and next, because he has some secret misgiving after all that he is dishonest; or some consciousness that he may appear so to others, and therefore he goes about to fortify his position, to explain his conduct, or to excuse himself. Some such argument or excuse had the unprofitable servant when called before his Lord. The other servants said, "Lord, thy pound hath gained ten or five pounds." They said no more; nothing more was necessary; the case spoke for itself. But the unprofitable servant did not dare leave his conduct to tell its own tale at God's judgment-seat: he said not merely, "Lord, I have kept thy pound laid up in a napkin;" he appealed as it were to reason against his Maker: he felt he must make out a case, and he went on to attempt it. He trusted not his interests to the eternal and all-perfect reason of God before whom he stood, but entrenched himself in his own.

Adam, Cain, Balaam, Saul, afford instances of men acting for their own ends, and yet having plausible reasons for what they did; and such is the

conduct of insincere men in difficulty. Perhaps their difficulty may be a real one, but in this they differ from the sincere,—the latter seek God in their difficulty, feeling that he only who imposes it can remove it; whilst insincere men do not like to go to God; and to them the difficulty is only so much gain, for it gives them an apparent reason, a sort of excuse for not going by God's rule, but for deciding in their own way. Thus Saul took his own course, Jeroboam his. Contrast these with Hezekiah, and St. Peter when sinking; so David's also in the choice of his three punishments. The word of God discriminates one from the other by this test,—that Christ dwells in the conscience of one, not of the other: that the one opens his heart to God, the other does not: the one views Almighty God only as an accidental guest, the other as Lord and owner of all that he is: the one admits him as if for a night or some stated season, the other gives himself over to God, and considers himself God's servant and instrument now and for ever. Do you then habitually thus unlock your hearts and subject your thoughts to Almighty God? Are you living in this conviction of his presence, and have you this special witness that that presence is really set up within you to your salvation, viz. that you live in the fear of it? Do you believe, and act on the belief, that this light penetrates and shines through your heart, as the sun's beams through a room? You know how things look when the sun's beams are on it—the very air then appears full of impurities, which before it come out were not seen. So it is with our souls; we are full of stains and corruptions,

we see them not: they are like the air before the sun shines; but though we see them not, God sees them; he pervades us as the sun-beams. We cannot hide ourselves from him; and our wisdom as our duty lies in embracing this truth, acquiescing in it, and acting upon it. Let us then beg him to teach us the mystery of his presence in us; that by acknowledging it we may thereby possess it fruitfully. In all circumstances of joy or sorrow, hope or fear, let us aim at having him in our inmost heart; let us have no secret apart from him. Let us acknowledge him as enthroned within us, at the very springs of thought and affection. Let us submit ourselves to his guidance and sovereign direction; let us come to him that he may forgive us, cleanse us, change us, guide and save us. This is the true life of saints.—



HOW FAR THE READING OF THE SCRIPTURE TENDS TO PROMOTE UNITY.

The position which I shall lay down and attempt to prove, in treating on this interesting subject is this, —That the manifest *tendency* of the Scripture is to bring men to one mind; and that so far as unity is to be expected on earth their *effect* is found to be so. That the tendency of Scripture must be to bring men to one mind, I argue, First, (a priori) from the well known fact, that to bring his Church to one mind is a part of God's own design. "That they all may be one," &c. is the prayer which we know in due

season must receive its full answer. If then such be the design, we cannot for a moment doubt that he who hath designed such an end hath also appointed the means most suitable for the attaining of that end. And the Scriptures appear to be the means appointed of God, all other means deriving their value from them. But again, Scripture itself teaches us that this is its genuine tendency, "All Scripture is given by inspiration of God, that the man of God may be perfect, thoroughly furnished unto all good works:" but such perfection and thorough furnishing of the Christian man cannot be without this unity. The genuine use of Scripture therefore must be to produce this unity. This tendency further appears from the history of the Church of God in all ages. The design of God in regard to the Jewish Church was clearly to preserve them a peculiar people to himself, uncontaminated by their heathen neighbours, that they might be the channel in which the stream of divine truth might flow on in unadulterate purity for the use of ages yet to come. Now the bond of their own peculiar customs did answer the end of preserving them as a distinct and united people till Christ came; and their common belief in the *law of Moses* and their attachment to it, through their constant study of it and teaching it to their children, was the means.

The history of the Christian Church, in which we see that God's people, whether Jew or Gentile, were to be a distinct people, and the bond of their union—"One Lord, one faith, one baptism, one God and Father of all;" and that on the ascension of the Great Head of the Church, "he gave some Apostles,

and some prophets, and some evangelists," including their labours by their writings, "till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ." The perpetual appeal of our Lord and his Apostles to the Scriptures of the Old Testament, imply their hearers' study of or acquaintance with them. And the history of the Church, as far as its uninspired history carries us, seems to shew a unity, such as in this world was reasonably to be looked for, attained *through the study of the Scripture.*

The history of the Church, after the times of the Apostles, tells the same tale: 'On the day called Sunday, says Justin Martyr, all that abide in towns, or the countries about, meet in one place, and the writings of the Apostles and Prophets are read so far as there is place.' So Tertullian, describing the offices in public assemblies, says, 'We feed our faith with the sacred words, we raise our hopes, and establish our alliance.' 'The whole life of a Christian, says Clemens Alexandrinus, is a holy solemnity; where his sacrifices are prayers and praises; before every meal he has the reading of the Scriptures, and Psalms, and hymns at the time of his meals.' 'We Christians,' says Theoderet, 'are enabled to shew the power of Prophetick and Apostolick doctrines, which have filled all countries under heaven. For that which was formerly uttered in Hebrew, is not only translated into the language of the Grecians, but also into that of the Romans, Egyptians, Persians, Indians, Armenians, Scythians, Samaritans, and, in

a word, into 'all the languages that are used by any nation.' 'The word,' says Clemens, 'is not hid from any, it is a common light that shineth to all men; there is no obscurity in it; hear it you that be far off, and hear it you that are nigh.'

So Jerom to Leta, whom he directs in the education of her daughter, advises, 'That instead of gems and silk, she be enamoured with the holy Scripture; wherein not gold, or skins, or Babylonian embroideries, but a correct and beautiful variety, producing faith, will recommend itself. Let her first learn the Psalter, and be entertained with these songs; then be instructed into life by the Proverbs of Solomon; let her learn from Ecclesiastes to despise worldly things; transcribe from Job the practice of patience and virtue: let her pass then to the Gospels, and never let them be out of her hands: and then imbibe with all the faculties of the mind, the Acts of the Apostles, and the Epistles. When she has enriched the store house of her breast with these treasures, let her learn the Prophets, the Heptateuch, or books of Moses, Joshua and Judges, the books of Kings and Chronicles, the volumes of Ezra and Esther, and lastly the Canticles.'

These we are accustomed to look upon as the brighter days of the Church; yet such was the view taken of the general reading of the Scriptures and their effects; and to them must we look as the means of preserving that unity of the faith which up to that time subsisted. In process of time such doctrines as could not bear the light crept into the Church of Rome—a very early exception to the practice of the

Church in general in regard to the reading of the Scripture—began to substitute man's tradition for God's truth, adding to and diminishing from God's word, and hiding what was retained under the covering of a language unknown to the people.

We come to the history of that period when the fulness of the time was come for the revival of the Church from those fearful corruptions with which Popery had gradually overspread the world—a darkness naturally arising from that very disuse of God's word, and hiding it in a strange language. The provision for the hearing and reading of God's word in our Church is well known to us. The same translation of the Scriptures into the English version, and then into the various versions of the known world, led the way back to the same practice which Theodoret notices in his day. Proceeding upon the maxim of the Homily, that 'ignorance of God's word is the cause of all error,' her provision, that the Old Testament may be heard once a year, and the New thrice, the Psalms of David once a month, sufficiently shew her value for holy Scripture, her effects of its tendency.

I proceed, to the tendency which Scripture has to produce unity from its internal effect upon the mind of the man that studies according to the rule of God's word itself. "The holy Scriptures," says St. Paul, "which are able to make thee wise unto salvation through *faith which is in Christ Jesus.*" If a man come to the study of Scripture in any character but this, and then turn round and say they produce no such effect, this weakens not our argument. Again,

our Lord tells us, "If any man will *do* the will he shall know of the doctrine;" if there be not in the Scripture student then a single eye to attain the knowledge of God's will *in order to use that will to his glory* that such an one should miss this desired end is not to be wondered at. Again, "Except ye be converted, and become as little children, ye cannot see the kingdom of God;" if there be not then a humility and a teachableness of mind in the student that he should come short of the end is not surprising. Again, prayer for the teaching of the holy Spirit is an essential requisite for the successful student of holy Scripture—"Ask and ye shall have, seek and ye shall find," says our Lord, "for if ye being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him." "If any man lack wisdom, let him ask of God, who giveth to all men liberally." Without the spirit and practice of prayer, we must expect that our labour will be in vain. Now put all these things together, and then consider how infinitely short in a greater or less degree the most, the holiest of Scripture students are; and we shall rather be thankful for the unity that doth prevail among them that love the Lord Jesus Christ in sincerity than be stumbled because we find no more: at least the humbling sense of our own shortcomings will keep us safe from the perilous course of those vain and presumptuous ones who would even limit the circulation of God's word itself because it produces not in this evil world all the fruit they desire.

ON THE SMALL WILD CONVULVULUS.

Flower of a day ! the way-side cheering,
Closing to bloom no more :
No eye shall note thy disappearing
When thy brief life is o'er.

To-morrow's rising sun shall see
Thy vacant place supplied ;
As gay the flowery bank shall be
As though thou hadst not died.

And these in turn, at set of sun,
Fulfilled their little span,
Unmarked, shall wither one by one.—
Behold *thy* lot, O Man !

—Flower of a day ! how full of sorrow
The type thou hast displayed !
May we from thee no comfort borrow,
Ere thy bright blossoms fade ?

Yes ! though from earth we pass away
Unheeded and forgot,
Yet shall our memory not decay,
Though *man* recall it not.

Thou speak'st of *His* Almighty power,
Whose love for *all* is shown,
Who guardeth e'en the humblest flower
Whose seed Himself hath sown.

J. M.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. XI.] NOVEMBER, 1844. [VOL. XIII.

FATHERS OF THE ENGLISH CHURCH.

MEMOIR OF WILLIAM TYNDALE.

(Continued from page 222.)

Among the State papers is preserved part of a well written and affecting letter from one of the King's emissaries, who, in a very singular and even romantic manner, obtained an interview with Tyndale. The courtier found himself most unexpectedly in the presence of his long-sought victim, who awed him with his dignified purity and truth, so that, in answering him, he tells his Royal Master, that he did it as his poor wit would serve him. The letter bears every mark of explicit sincerity, and it displays in

lively colours the sufferings of this great man. One to whom the nation is so deeply indebted, was living in painful and perilous concealment, afflicted with hunger, cold, and every privation, aggravated by the difficulties thrown in his way to prevent the circulation of the Scriptures. He deeply partook of the sorrows of David, whose tears flowed because the law of God was despised. Still the great object for which he cherished life was not yet accomplished.—The Bible had not been printed and circulated in the English language. The king's agent thus writes:—

‘ Please it your Majesty to be advertised, how that of late I obtained a copy of one part of Tyndale's book, answering to the book put forth by my lord Chancellor, whereof immediately I gave knowledge to my lord Thomas Cromwell, and him required thereof to advertise your Highness as appertained; which copy being rudely written, interlined, and difficult to be read, methought uncomely, and not meet in so vile array to be sent to the hands of your Royal Majesty. The regard whereof moved me to write it again, that it might come to your most gracious hands the more legible and easy to your reading, which part I have herewith sent unto your Highness, thinking that the matter therein contained, (for the modest order thereof) in regard of his former writing, will somewhat better like you than some other of his works, which he hath with less advisement, more rashness and ruder spirit, put forth before this time. This part which your Grace receives now is but a third or fourth part of his whole work, but comprehendeth in effect the substance and pith of the other parts where

he particularly answereth to every chapter of my lord's book with such grounds as he hath laid in his first part, though he use it in a larger circumstance. The second part I have likewise obtained, which I will in like wise write and send unto your Grace with all convenient speed and celerity. The day before the date* hereof I spake with Tyndale without the town of Antwerp, and by this means: He sent a certain person to seek me, whom he had advised to say, that a certain friend of mine, unknown to the messenger, was very desirous to speak with me; praying me to take pains to go unto him to such place as he should bring me. Then I to the messenger said, what is your friend and where is he? His name I know not, said he, but if it be your pleasure to go where he is, I will be glad thither to bring you: thus doubtful what this matter meant, I concluded to go with him, and followed him till he brought me without the gate of Antwerp into a field lying nigh unto the stream, where was abiding me this said Tyndale. At our meeting, do you not know me? said this Tyndale: I do not well remember you, said I to him: my name, said he, is Tyndale. But Tyndale, said I, fortunate be our meeting. Then Tyndale, 'Sir, I have been exceeding desirous to speak with you.' And I with you; what is your mind? 'Sir,' said he, 'I am informed that the King's Grace taketh great displeasure with me for putting forth of certain books which I lately made in these parts, but especially for the book named the Practise of Prelates,

* The date is unfortunately wanting.

whereof I have no little marvel, considering that in it I did but warn his Grace of the subtle demeanour of the Clergy of his realm towards his person, and of the shameful abusions by them practiced, not a little threatening the displeasure of his Grace and weal of his realm. In which doing I shewed and declared the heart of a true subject, which sought the safeguard of his Royal person, and weal of his Commons, to the intent, that his Grace thereof warned might in due time prepare his remedies against the subtle dreams. If for my pains therein taken; if for my poverty; if for mine exile out of my natural country, and being absent from my friends: if for my hunger, my thirst, my cold, and the great danger wherewith I am every where compassed; and finally, if for innumerable other hard and sharp sicknesses which I endure, not yet feeling their asperity by reason I hoped with my labours to do God honour, true service to my Prince, and pleasure to his Commons; how is it that his Grace this considering may either by himself think, or by the persuasions of others be brought to think, that in in this doing I should not shew a pure mind, a true and incorrupt zeal and affection to his grace? Was there in me any such mind when I warned his grace to beware of his cardinal, whose iniquity he shortly after approved according to my writing? Doth this deserve hatred? Again, may his Grace, being a Christian Prince, be so unkind to God which hath commanded his word to be spread throughout the world; to give more faith to the wicked persuasions of men, which presumeth above God's wisdom, and is contrary to that which Christ

expressly commandeth in his Testament dare say, that it is not lawful for the people to have the same in a tongue that they understand because the purity thereof should open men's eyes to see their wickedness ! Is there more danger in the king's subjects than in the subjects of all other princes, which in every of their tongues have the same under privilege of their sufferings, *as I now am, very death were more pleasant to me than life*, considering man's nature to be such as can bear no truth.' This, after a long communication had between us, for my part making answer as my poor wit would serve me, which were too long to write. I tried him with gentle persuasions to know whether he would come into England, assuring him that means should be made if he thereto were minded without his peril or danger that he might so do. And that what surety he would devise for the same purpose should by labour of friends be obtained of your Majesty. But to this he answered, that he would never durst come into England, albeit your Grace would promise him neversomuch the surety. Fearing lest, as he hath before written, your promise made should shortly be broken by the persuasion of the Clergy, who would affirm that promises made with hereticks ought not to be kept. After this he told me how he had finished a work against my lord Chancellor's book, and would not put it in print till such time as your Grace had seen it, because he perceiveth your displeasure towards him for hasty putting forth of his other works, and because it should appear that he is not of so obstinate mind as he thinketh he is reported unto your Grace. This is the

substance of his communication had with me, which as he spake I have written to your Grace, word for word, as nigh as I could by any possible means bring to remembrance. My trust therefore is, that your Grace will not but take my labours in the best part I thought necessary to be written unto your Grace. After these words, he being something fearful of me, lest I would have pursued him, and drawing also towards night, he took his leave of me, and departed from the town, and I toward the town, saying, I should shortly peradventure see him again, or if not, hear from him. Howbeit, I suppose, he afterwards returned to the town by another way, for there is no likelihood that he should lodge without the town; hasty to pursue him I was not, because I had some likelihood to speak shortly again with him, and in pursuing him I might perchance have failed of my purpose, and put myself in danger. To declare to your Majesty what in my poor judgment I think of the man, I assure your Grace I have not communed with a man The remainder of this interesting paper is lost, but it may be fairly inferred that a high character was given of the distressed exile.

Tyndale's 'Practice of Prelates,' to which he alluded in this conversation with the king's envoy, was printed at Marpurg, by H. Luft, in 1530. It is an admirable condensed history of the rise and spread of popery, and of the intriguing practices of the Romish hierarchy. He ascribes the desire of Henry to be divorced from his faithful queen Catherine, to advice instilled into his mind by his Confessor, the Bishop of Lincoln, at the instigation of Cardinal Wolsey.

The ulterior design was to bring about the Marriage of Henry to the French princess; and, by the united influence of the two crowns, to secure an open road, by which the Cardinal might ascend to the papal See and triple crown, in which case Lincoln would have been advanced to York. Tyndale most decidedly opposes the divorce, by learned and unanswerable arguments drawn from the laws of nature and of God. "What God has joined together, no man, not even the Pope, can lawfully put asunder."

Tyndale was contented with his poor Apostle's life, although exposed to severe privations; still resisting every temptation to wealth and honour, preferring the wealth of a pure conscience, and the honour of untainted principles, with exile and severe sufferings, to all the pomp and luxuries of affluence with a guilty conscience. He thus apologizes for presuming to offer his advice to Royalty.—'Some man might haply say, that though a great man would be content to have his deeds compared to the laws of God, he would disdain yet to have so vile a wretch as I am to dispute of them. I answer, this is not my fault, but God's will, which for the most part ever chooseth of the vilest to confound the glorious, which not only clothed his Son with our vile nature, but made him also of the lowest sort of men, even five hundred steps beneath the degree of a Cardinal: And the glorious scribes and the pharisees, for all their holiness, rebuked not Herod, but vile John the Baptist.'

To be Continued.

**SCRIPTURE READINGS. No. 1.**

"His name shall be called Wonderful." Isai. ix. 6.

This was spoken of Christ many hundred years before he came into the world on the blessed errand of man's redemption. "His name shall be called Wonderful." That name was to be above every name that is named. The Saviour was wonderful under a variety of points of view.—He was wonderful in the *circumstances* of his birth—conceived in the Virgin's womb by the extraordinary operation of the Holy Ghost, he united in one person God and Man. Christ was wonderful in the *miracles* he performed—he healed the sick, opened the eyes of the blind, un-

stopped the ears of the deaf, and raised the dead to life; "his name shall be called, Wonderful." The Saviour was wonderful in the heavenly *discourses* which flowed from his tongue: he "spake as never man spake:" there was a might and a power in his words: there was every thing to engage the attention and win the heart—a revelation of God's mind and will, the manner in which he is to be acceptably worshipped, the stupendous plan of salvation, the certain certainty of a judgment to come, these were the deeply interesting topics which composed the Redeemer's address: "his name shall be called Wonderful."

But farther, Christ was wonderful in his *death*: it was no common death the Saviour died: it was a death of exquisite agony and bitter reproach: all Nature sympathized with the sufferings of her expiring Lord: darkness overspread the land, "the earth did quake, the rocks rent, and the graves were opened!" He was wonderful in his *resurrection*: he burst the barriers of the tomb, and thus exhibited a splendid proof that he was "the Son of God with power." He was wonderful in his *ascension*: the Redeemer ascended up on high leading captivity captive; invested with glory he sits on the right hand of God, and ever liveth to make prevailing intercession for his believing people: "his name shall be called Wonderful."

Christ is wonderful in the *victorious power* and *energy of his grace*. Jesu's grace does what mere human argument and eloquence cannot do;—it enlightens the spiritually dark mind by the beams of

heavenly knowledge, subdues the stubborn will, and reduces it into sweet captivity to the obedience of faith: it is Emmanuel's grace which changes the heart of stone into the heart of flesh, communicates a holy tone and elevation to the affections, enables the believer to triumph over the enchantments of the world, and successfully to resist the temptations of Satan: "his name shall be called Wonderful."

But again, the Redeemer is wonderful in the *supports and consolations* which he vouchsafes to his believing people under the pressure of affliction and trial. In his journey through the wilderness below to the rest above, the Christian has need of comfort from the Comforter, and strength from the strong. Trouble, under a thousand forms, will darken over his way and tend to impair the stability of his faith: but Jesus the Wonderful is at hand, mighty to save, in "the cloudy and dark day." He will not suffer his tempted one to be tempted beyond what he can bear; he will impart grace sufficient in the time of need; he will comfort the mourner, give him "beauty for ashes, and the garment of praise for the spirit of heaviness."

Once more, the Saviour will be wonderful in the final scene of *judgment*. How amazing will be the pomp and magnificence of that scene!—"the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power; when he shall come to

be glorified in his saints, and to be admired in all them that believe, in that day." The punishment inflicted upon the finally impenitent and unbelieving shall be stupendously awful, overwhelming, and tremendous; whilst the happiness imparted to the righteous shall be wonderful in its extent, and infinite in its duration—it shall be a "joy unspeakable and full of glory:"—"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

CHARLES.

A CHRISTIAN MINISTER'S LIVING TESTIMONY.

"My *plea* is that of the publican, "God be merciful to me a sinner," Luke xviii. 13. My *confidence* that of St. Paul, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." My *expectation* that of the Psalmist, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

The promises of God in Christ are more worth than Empires, or the whole world, which made David say, "In the multitude of my thoughts within me, thy comforts delight my soul."—I have multitudes of thoughts, some running this way, some on this pleasure, some on that profit, but my soul is only comforted in the thoughts of THEE.

THE ELEVENTH ARTICLE.

In the consideration of the Eleventh Article, the first thing that calls for our attention is its *title*, 'Of the Justification of Man : ' the subject of which the Article treats is, in what manner a man can hope to stand acquitted and accounted righteous *before God*—a question in divinity which may well be called the *articulus stantis vel cadentis ecclesie*, as its answer involves the whole matter of salvation—as it concerns the glory of God and the present and eternal happiness of man.

Concerning this all-important matter then, the Church of England determines, that ' we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings.' This then is the limit of our present enquiry, how we are accounted righteous *before God*, that is, ' in his sight,' at the bar of his judgment. The meritorious cause of our being accounted thus righteous, the Article states to be, ' the merit of our Lord and Saviour Jesus Christ ; '—that which our Lord and Saviour Jesus Christ hath done and suffered in our stead—his perfect obedience to the law, and fulfilment of all its demands upon us as guilty sinners in his own person ; and this proposition is soundly based upon Scripture. Thus we are taught in the Epistle to the Hebrews, that the High Priest and his office, under the Mosaic dispensation, were typical of our Lord and Saviour Jesus Christ as our great High Priest, and of his office ; who, not with the blood of bulls and goats but with his own blood en-

tered in once into the holy place, having obtained eternal redemption: and by one offering perfected for ever them that are sanctified. So Isaiah, "He hath borne our griefs, and carried our sorrows; he was wounded for our transgressions, and bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. By his knowledge shall my righteous servant justify many, for he shall bear their iniquities." "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice on the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." "By him all that believe are justified from all things." "The righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe..... being justified freely by his grace, through the redemption that is in Christ Jesus." "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." "Christ is the end of the law for righteousness to every one that believeth." "Of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness." "He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." "Not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

The instrumental cause whereby 'we are accounted righteous,' or the means whereby we become partakers of this merit of our Lord and Saviour Jesus Christ, the Article states, first, positively, '*by faith.*' And for this Scripture is not less clearly conclusive than for the former position. Most of the texts which we have brought forward to prove the doctrine of our justification only for the merit of our Lord and Saviour Jesus Christ, have proved this also; to which we need only add—from our Lord's own words—"So must the Son of Man be lifted up, that whosoever *believeth* on him should not perish, but have everlasting life." "God so loved the world that he gave his only begotten Son, that whosoever *believeth* on him should not perish." "Herein is the righteousness of God revealed from faith to faith, as it is written, The just shall live *by faith.*" "Christ is the end of the law for righteousness to every one that *believeth.*" "We conclude that a man is justified *by faith.*"

Secondly, negatively, 'And not for our own works or deservings.'—"By grace are ye saved, through faith, and that not of yourselves, it is the gift of God." "Not by works of righteousness which we have done, but according to his mercy he saved us." "By the deeds of the law there shall no flesh be justified in his sight." "Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified."

Having laid down these important points, the Article proceeds to state, that this doctrine—of being justified by faith only (*sola fide*) 'is a most whole-

some one and very full of comfort.'—Most wholesome, healthy, and advantageous, as it humbles the man at the foot of the Cross: "for if Abraham were justified by works he hath whereof to glory, but not before God;"—this before God must not be the case; and in humbling him it keeps him dependent on the daily supply of grace from the same source: and therefore incessantly diligent in seeking that supply, whereby he is kept in the close walk with God, and in holiness and righteousness of life. *Wholesome* too as constraining him by love arising from the feeling that he is under a debt of gratitude he can never pay, (to Him who hath thus justified him freely from all the curse and ruin of sin,) and therefore the least he can do is to yield his every member as an instrument of righteousness to him whose he is, and whom every possible tie binds him to serve.

'And very full of comfort.'—He who is taught of God to know himself *by nature* the chief of sinners, and *by grace* less than the least of saints—he whose experience tells him, with a force which no external arguments can ever have, that the feelings narrated in the seventh of the Romans are the true picture of the workings of his own heart, needs all the *comfort* that this blessed doctrine can minister to his often heavy-laden soul—all the simple blessedness conveyed in the comforting idea of God's eternal truth, "Being justified by faith, we have peace with God, through Jesus Christ."

MISSIONARY INTELLIGENCE.

West-Africa Mission.—Opinions of the Susoo.

Nov. 10, 1843,—Whilst taking my Susoo lesson to day, I was surprised to find that, according to my Interpreter, the Susoos have no word to express the act of 'praying,' and none for 'God.' After many repetitions of the words 'to pray,' and inquiry respecting it, I found that he had all along misunderstood me; for while I had been speaking of *praying*, he had understood me as *playing*. Having pointed out his mistake, and asked for the desired word, 'to pray,' he frankly told me that they had no word corresponding with it; because the Susoos never prayed, and knew not what praying was. This circumstance gave rise to a train of thoughts in my mind of the most affecting kind.—A nation without prayer, without God, even without the names—what better illustration could there be of that Scripture "without God, and without hope in the world?" The only religious notions which the Susoos have are those imbibed from the Mahomedans. Their opinion is, that the Mahomedan religion teaches Black people the art of healing diseases, and of protecting from dangers, by means of charms taken from the Koran; and that the Bible teaches White people how to make money. This is the character which Europeans have carried into the interior of Africa of their religion! Need we then wonder that nations cannot be made to believe, much less to understand, the disinterested motives of Missionaries in going to them, when their religion, their money, and the colour of their skin are thus identified.—*Rev. J. U. Graf.*

Rev. S. Crowther's first Sermon in Africa.

Dec. 3.—I preached my first Sermon in Africa to a large congregation of Natives in English, in the Mission Church in Freetown, from Luke xiv. 22, "Lord, it is done as thou hast commanded, and yet there is room." I had the pleasure of hearing once more, from the lips of my African brethren, the hearty and loud responses of our excellent Liturgy. The singing was performed with solemnity, and I doubt not was "with the spirit and with the understanding also." The novelty of seeing a Native Clergyman performing Divine Service excited a very great interest among all who were present. But the question, "Who maketh thee to differ?" filled me with shame and confusion of face. It pleases the Disposer of all hearts to give me favour in the sight of the people: wherever I go they welcome me as a Messenger of Christ. After Service I assisted the Rev. E. Jones to administer the Lord's Supper: it was a very solemn season. The Lord was with us. In the evening I preached to a large and attentive congregation, from 2 Cor. x. parts of 15th and 16th verses.

New-Zealand Mission.—Reception of the Rev. G. A. Kissling. June 25, 1843.

We made Hicks' Bay on the 18th of March; and had no sooner anchored in front of the Pa, Kauakaua, than a number of canoes came off to our vessel to welcome our arrival. After dinner we made ready to go ashore; the sea was rather rough; but still we

landed safely on the pebbled shore, amidst a crowd of people who had congregated from the various villages in the neighbourhood. A number of large canoes were immediately launched; and at the close of the day our bedding, furniture, and little live stock were safely landed, and carefully brought to our humble habitation, by a people who, a few years ago, would have thirsted for our blood. Our habitation had been erected by those very people, who now "hunger and thirst after righteousness;" and, notwithstanding its rude construction, proved very comfortable, and was, therefore, most acceptable to us. We praised our heavenly Father for his past mercies, and took courage for the time to come.

The Lord's day succeeded, and I attended two Native Services, reading the prayers, and had also an English Service in the Native Church. The Lord had prepared a feast for my soul. There had never been a European labourer stationed here, yet we had an attendance at Church, both Morning and Evening, of 400 or 500 persons. Their worship was solemn and devout; they offered their prayers with one accord to "the only true God, and Jesus Christ whom he has sent." The sight of this congregation would have cheered the hearts of our friends at home, even those not excepted who are inclined to take a gloomy view of the New-Zealand Mission. To me it was doubly gratifying, since the place will be the principal sphere of my labour in the propagation of the Gospel of Christ.—*Church Missionary Record.*

THE SINNER'S DEATH-BED.

There is an awful warning in the first chapter of Proverbs, which is perhaps fulfilled oftener than we think on this side the grave,—“Because I have called and ye refused; I have stretched out my hand and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity, I will mock when your fear cometh: when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you; then shall they call upon me, but *I will not answer*; they shall seek me early, but they *shall not find me*!”

I was called on, some time ago, to visit a poor old woman, who had lately come to reside in a remote corner of our parish, to whose case, as far as could be judged from outward appearances, this terrible denunciation seemed applicable. She was in the lowest depths of destitution and poverty; living in a most wretched hut, which scarcely sheltered her from the weather—covered with filth, and in want of all things. A very small allowance from the parish, and the labour of a granddaughter who lived with her, but who was said to treat her very unkindly, just sufficed to procure her the bare necessities of life. But wretched as was her outward condition, it was as nothing compared with the misery of her soul! She had been, I understood, a very grievous sinner, passing beyond the limits which even “the world, which lieth in wickedness,” usually sets to the commission of sin. Her long life, of more than fourscore years,

had indeed been spent "without God in the world;" and latterly, as long as her strength lasted, she had delighted in attending fairs and midnight revels, and conducted those petty gamblings in nuts and gingerbread, which so often are the first steps taken by youth in the downward path to ruin. But now old age and sickness had come upon her, and verily she was left to eat the fruit of her own devices.

I used to find her generally quite alone, sitting in the desolate open chimney, which is the characteristic of old Cornish cottages, with her head bent down upon her knees, covering over the scanty turf fire which was not sufficient to impart warmth to her aged limbs. Fully alive to her own awful condition, there was little need to set before her the "terrors of the Lord;" and of as little avail, alas! did it seem to spread before her the precious promises of pardon through a crucified Saviour. Often have I been horrified at the exclamations of foreboding despair that she was wont to utter. 'I am afraid of *hell*,' she would say, 'I am horribly afraid of the lake which burneth with fire and brimstone!' And yet there was no *godly* conviction of sin, sin as committed *against God*; no godly sorrow which might work repentance unto salvation. Her's seemed to be, more than I have ever seen in any other instance, "a certain fearful looking for of judgment and fiery indignation." In vain I endeavoured to set before her the invitations of the Gospel; nothing seemed to reach her case; she would gladly allow me and other visitors to read and pray with her, but the cloud of thick despair hung immoveably over her wretched

soul. I used to cherish the hope that the bright beams of the Sun of Righteousness might yet disperse the gloom, and that, however awful her state, it was less hopeless than that of many who are in equal danger, but see it not; but this hope, as far as any outward evidence was concerned, was never realized! She gradually lost her hearing, and it became more difficult to hold any communication with her: and when at last she took wholly to her bed, and after many days of suffering the spirit fled from its worn-out tenement, there was no *evidence* left to the bystanders that it was among the number of those who "have washed their robes and made them white in the blood of the Lamb."

Over such a scene we must draw a veil. We may hope that that Spirit, "which bloweth where it listeth," might, even in her last moments, have "taken of the things of Christ, and shewn them unto her:" but surely such an history is full, *full* of awful instruction to those who are putting off their repentance to the hour of sickness or of death! Who can bear to think of *such* a death-bed? Who can endure to think, that he *may* find the "heavens as brass" in the hour of his utmost need? One such *real instance* of the awful dealings of God with hardened sinners may come with power to the conscience that has withstood a thousand sermons. God grant it may be so! and that no one who reads this true account of an unconverted sinner's death, may ever have reason to exclaim with anguish of heart, "The harvest is past, the summer is ended, and I am not saved!"

FAITH AND ASSURANCE.

Faith, whereby you are saved and set into a state of grace, and this comfortable *assurance* that you are in a state of grace and shall be saved, do differ and are not the same. It is true assurance is an effect of faith in all that have this assurance, yet it is not such a proper and necessary effect, which is inseparable from the very being of faith in man at all times. For you may have saving faith, yet at sometime be without the comfortable assurance of salvation.

To believe in Christ to salvation is one thing, and to know assuredly that you shall be saved is another. For faith is a direct act of the reasonable soul, receiving Christ and salvation offered by God with him. Assurance riseth from a reflect act of the soul, namely, when the soul by discourse returneth upon itself, and can witness that it hath the afore mentioned grace of faith, whereby a man can say, 'I know that I believe that Christ Jesus is mine, and I know that I believe that the promises of the gospel belong unto me.' The holy Scriptures are written for both these ends, that first *faith*, and then *assurance of faith* and hope should be wrought in men. "These things are written," saith St. John in his Gospel, "that you may believe that Jesus is the Christ the Son of God, and that believing you might have life through his name." Again, "those things have I written, (saith the same Apostle in his Epistles,) to you that believe on the name of the Son of God, *that ye may know* that ye have eternal life, and that you may believe (that is, continue to believe, and increase in believing,) on the name of the Son of God."—*Scudder*.

WORLDLY FRIENDSHIP.

"I looked on my right hand, and beheld, but there was no man that would know me," Psalm cxlii. 4.

—The true character of the worldly minded, who make a thousand professions of friendship to those from whom they have any expectations; and even "know them not" the moment they fall into disrepute. God is the true Friend, who never more distinctly acknowledges his own than when he sees them deserted by all the world.—*Quesnel*.



THE DAY AFTER JUDGMENT.

The days and hours of time are fled,
Sun, moon, and stars have shone their last,
The earth and sea gave up their dead,
Then vanished at the Archangel's blast.
All secret things have been revealed,
Judgment is past, the sentence sealed;
And man, to all eternity,
What he is now, henceforth must be!

From Adam to his youngest heir
 Not one escaped that muster-roll;
 Each, as if he alone were there,
 Stood up; and won, or lost his soul.
 These from the Judge's presence go
 Down into everlasting woe;
 Vengeance hath barr'd the gates of hell,
 The scenes within no tongue can tell!

But, lo! far off the righteous pass
 'To glory, from the King's right hand,
 In silence, on the sea of glass,
 Heaven's numbers without number stand.
 While he, who bore the Cross, lays down
 His priestly robe, and victor-crown;]
 His mediatorial reign complete,
 All things are put beneath his feet.

Then every eye in him shall see,
 (While thrones and powers before him fall,)
 The fulness of the Deity,
 When God himself is All in All.
 Oh how Eternity will ring
 With the first strain the ransom'd sing!
 While in that song all voices blend,
 Which, once begun, shall never end!

In that unutterable song,
 Shall I employ immortal breath?
 Or, with the wicked borne along,
 For ever die the second death?
 Jesus, my life, my light, Thou art!
 Thy word is in my mouth, my heart!
 Lord, I believe, my spirit save
 From sinking lower than the grave!

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. XII.] DECEMBER, 1844. [VOL. XIII.

FATHERS OF THE ENGLISH CHURCH.

MEMOIR OF WILLIAM TYNDALE.

(Continued from page 247.)

Another communication relative to this illustrious exile, is contained in a letter from Sir. S. Vaughan, addressed to the King, dated May 20, 1531. The sentiments of Tyndale, here communicated to Henry, display great magnanimity; and they are expressed in language which, considering his suffering state, is deeply affecting. The spirit which it breathes reminds us of the devotion of the Apostle Paul to his nation, as exhibited in the epistle to the Romans, chapter ix. 3. So here, Tyndale was ready to be

accursed for his nation, to suffer torment and death, upon condition that his countrymen should be first supplied with the bread of life—the Bible in their own language. The letter commences with some political affairs; the following is a copy of the latter part, being all that refers to Frith and Tyndale.

‘As touching a young man being in these parts, named Frith, of whom I lately advertised your Majesty by my former letters, and whom your royal Majesty giveth me in commandment with friendly persuasions, admonitions, and wholesome counsels to advise to leave his wilful opinions and errors, and to return into his native country; I shall not fail according unto your gracious commandment to endeavour to exert most of my power to persuade him accordingly, as soon as my chance shall be to meet with him. Howbeit I am informed that he very lately married in Holland, and there dwelleth, but in what place I cannot tell: this marriage may by chance hinder my persuasions. I suppose him to have been thereunto driven through poverty, which is to be pitied, his qualities considered. I have again been in hand to persuade Tyndale, and to draw him the rather to favour my persuasions, and not to think the same fained, I shewed him a clause contained in Master Cromwell’s letter, containing these words following, ‘And notwithstanding other the promises in this my letter contained, if it were possible by good and wholesome exhortations to reconcile and convert the said Tyndale from the train and affection which he now is in, and to excerpte and take away the opinions and fantasies sorely rooted in him, I doubt not

but the King's highness would be much joyous of his conversion and amendment. And so being converted, if then he would return into his realm, undoubtedly the King's royal majesty is so inclined to mercy, pity and compassion, that he refuseth none which he seeth to submit themselves to the obedience and good order of the world.' In these words I thought to be such sweetness and virtue as were able to press the hardest heart of the world. As I thought, so it came to pass. For after sight thereof I perceived the man to be exceedingly altered, and to take the same very near unto his heart, in such wise that water stood in his eyes. And he answered what gracious words are these! I assure you, said he, if it would stand with the King's most gracious pleasure to grant only a bare text of the Scripture to be put forth among his people, like as is put forth among the subjects of the Emperor in these parts, and of other Christian princes, be it of the translation of what person soever shall please his Majesty, I shall immediately make faithful promise never to write more, nor abide two days in these parts after the same; but immediately to repair into his realm, and there most humbly submit myself at the feet of his royal Majesty, *offering my body to suffer what pain or tortures, yea, what death his Grace will, so that this be obtained.* And till that time, I will abide the aspect of all chances whatsoever shall come, and endure my life in as many pains as it is able to bear and suffer. And as concerning my reconciliation, his Grace may be assured that whatsoever I have said or written in all my life against the honour of God's word, and so proved, the same

shall I before his Majesty and all the world utterly renounce and forsake. And with most humble and meek mind embrace the truth, abhorring all error soever, at the most gracious and benign request of his royal Majesty, of whose wisdom, prudence and learning I hear so great praise and commendation, than of any other creature living. But if those things which I have written be true, and stand with God's word, why should his Majesty, having so excellent a gift of knowledge in the Scriptures, move me to do any thing against my conscience? with many other words, which were too long to write. Finally, I have some good hope in the man, and would not doubt to bring him to some good point, were it that something now and then might proceed from your Majesty towards me, whereby the man might take the better comfort of my persuasions. I advertised the same Tyndale that he should not put forth the same book till your most gracious pleasure was known; whereunto he answered mine advertisement came too late, for he feared lest one that had his copy would put it very shortly in print, which he would let if he could, if not there is no remedy. I shall stay it as much as I can; as yet it is not come forth, and will not for a while by what I perceive.'

The tears in the eyes of Tyndale shewed the excellency of his principles and the goodness of his temper. To him it was a subject of deep regret that he dared not conform to the wishes of his Sovereign and the government of his country. He could submit to privations, cruelty, and death; but he could not make professions unless they were sincere. He argues,

with sound reason, that the King ought not to require the submission of his subject in matters of religion, contrary to the dictate of conscience, (as he hoped,) guided by the Scriptures. Here is no boasting of his superior purity or principles, but anxious regret that a profession of insincere conformity was required. It was a painful test, whether he should obey God or man. His fervent piety enabled him to resign himself to every affliction rather than make a hypocritical profession of belief in matters which, in his sober judgment, he considered unscriptural and irrational; and in this he manifested the most honourable and dignified character which human nature is capable of sustaining.

What little patience Henry possessed was now exhausted. When he found it impossible to allure, or by any means to get his victim to England, he threw off the mask. With an appearance of indignation, he declares that he will not have the soil of his realm polluted by such a desperate heretic. But his Majesty had also a new and deep cause of alarm and anxiety, lest his envoy should become a reformer instead of reforming the poor exiled priest. A heavenly atmosphere appeared so to surround Tyndale that it was impossible to hold communication with him and not be convinced of the truth of his piety and principles. The King discovering that he had assigned to his agent a dangerous as well as a difficult task, he now resorted to every art of persuasion and threatening to prevent his ambassador, Sir Thomas Vaughan, from becoming a convert to Tyndale's sentiments.

(To be Continued.)

SKETCHES OF CHURCH HISTORY.

(Continued from page 212.)

22. But foremost among these men Valentinus is to be mentioned, who, having been rejected as a candidate for the episcopal office, came to Rome from Egypt, and attempted to put a better appearance on the system of the Gnostics by the aid of the Platonic, Pythagorean, and Aristotelian systems of philosophy ; a work to which he devoted much labour.

23. Not far removed in error was the system brought forward by Cerdone the contemporary of Valentinus, whose disciple Marcion was, the son of Episcopus, formerly a Stoic Philosopher, excommunicated from the Christians for his crimes. These men brought up again the ancient error of Simon concerning the twofold principle in God, in addition to his own heresies, of good and evil.

24. Among the Gnostics also are mentioned Hermogenes, deifying matter by anticipating the monstrous doctrine of transubstantiation ; and Blygamus the Ptolemean, who is said to have excelled his masters in learning. We may add to these the Tatiani, so called from Tatian the Syrian, a disciple of Justin Martyr, who was formerly engaged in a work very useful to the Church. He wrote a Harmony of the Gospels, and an Oration against the Greeks, usually appended to the works of Justin. But being led away by the dreams of the Gnostics, after Justin's death, he taught that Christ was indeed with imaginary flesh ; that marriage was the work of the devil ; that Adam was not saved ; that we ought to

abstain from the eating of flesh and the use of wine. His disciples, who mingled water with the wine in the Eucharist, were called Eucratitæ and Aquasii.

25. The Montanists next sprung up, so called from their founder, Montanus, who is said to have taught, that he himself was the Comforter, the Spirit of truth: he abhorred matrimony; denied forgiveness to those who had fallen; introduced fresh fasts; thought that fleeing from the time of persecution was unlawful; and boasted of prophetic visions. Tertullian, drawn into these ideas in part, brought forward his Tertullianistæ. They were also called Arotthyritæ, because they added cheese to the bread in the Eucharist. They called themselves the *spiritual*, and others *animal* or *natural*.

26. From Praxeas sprung the Praxeani, or Patripassiani, who taught that the Father suffered in the person of Christ. Noetus succeeded him, whence the Noetiani. The Alogi next came into notice, who rejected the *Word*, spoken of by St. John, together with the writings of that Apostle; whose disciple Theodotus was, the first of them who said that Christ was a mere man. Artemon was a disciple of his, whence sprung the Artemonitæ, in the beginning of the third century. Bardesanes, although he only revived in the errors of the Bardesanastæ those of the Valentinian, gave occasion to the name.


27. So many heresies gave occasion for some special Synods or Councils, held in Asia on account of the heresy of Montanus, and at Rome on account of the Gnostics. In Africa (A. D. 215, according to Baronius, but perhaps earlier, and even in the second

century) Agrippinus, Bishop of Carthage, summoned together all his Bishops of Numidia, and made a decree for the re-baptizing of heretics. The controversy about Easter was the cause of various Synods, three held at Rome, one at Hierapolis, one at Cesarea, and one in France. I stay not to mention the Alexandrian Synod, held A. D. 230, about the affair of Origen, or the Asiatic Council, A. D. 245, against Noetus.

Enemies and Persecutors.

28. The remnant of the Jews, everywhere impatient of their yoke, stirred up various tumults, which only ended in the ruin of their instigators. The inhabitants of the island of Cyprus, led on by Artemon, made an insurrection in the reign of Trajan, and brought a dreadful massacre on themselves. Nor were such outbreaks less frequent in Lybia, Cyrene, Egypt, and Mesopotamia, so that at least more than forty-thousand men are said to have perished in them. An army sent by the Emperor brought the punishment of this wickedness. A false prophet, named Barcochab, raised fresh commotions; he was believed to be the Messiah by R. Akiba, a Rabbi of great note; he made Bitter the seat of his government, a town near Jerusalem, A. D. 134. Adrian sent an army against him and the Jews, which took the town of Bitter after a long siege, and put down the rebels: fifty-eight thousand fell in this war. After this Adrian prohibited the Jews from all access to the city of Jerusalem, and changed its name to *Ælia*, and placed at the gate which led to Bethlehem the figure of a pig cut in marble! He also forbade cir-

circumcision, a prohibition of which the Jews were very impatient, and raised fresh tumults, which Antoninus suppressed, restoring to them the right of circumcising. In A. D. 202, they raised a new sedition, led on by Claudius a robber, which Severus put down. They found Alexander and Caracalla favourable to them, when permission was given them to have their Archisynagogues and an Ethmarch, with schools open everywhere.



THE SEVENTEENTH ARTICLE.

THE bare reading of the Seventeenth Article without note or comment, with an intention to take it (as we are bound) in its literal and grammatical sense, seems to make it difficult to conceive, not why its discussion should appear objectionable, but what reason can be brought forward for such a view of the case.

The subject of the Article—*Predestination and Election*—though it be a high and deep one, yet cannot be classed among “the secret things which belong unto God;” for however the *modus operandi*, and the consequences which may be drawn from it by inference, involve a height and depth which it becomes us not to meddle with, but rather to shut up with the Apostle, “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!” Rom. xi. 33, yet the doctrine itself seems most plainly revealed, and as fully as may serve the purposes of God’s glory in our comfortable and practical use thereof.

The meaning of 'predestination to life' the Article defines to be, 'The everlasting purpose of God, whereby, before the foundations of the worlds were laid, he hath constantly decreed to deliver from curse and damnation, and to bring unto everlasting salvation.' And this based on Scripture, and delivered nearly in the words of Scripture, as the Apostle to the Ephesians, opening the epistle with calling on them to bless the God and Father of our Lord Jesus Christ, who had blessed them with all spiritual blessings in heavenly places in Christ, refers to the gracious spring and source of the whole,—“according as he hath chosen us in him *before the foundation of the world*; having predestinated us to the adoption of children.” And further on, “In whom also we have obtained an inheritance, *being predestinated according to the purpose of him* who worketh all things according to the counsel of his own will.” To the same point hear the words of our Lord in the twenty-fifth of St. Matth., “Come ye blessed of my Father, inherit the kingdom prepared for you *from the foundation of the world*.” Thus far we gather the doctrine that deliverance from curse and damnation, and the possession of everlasting salvation, has for its final cause the everlasting purpose of God constantly decreed by his counsel; or, in the words of Scripture, “According to the good pleasure of his will.”

The next point is, who those are 'whom he hath thus constantly decreed to deliver from curse and damnation.' The answer of the Article to which question is, 'Those whom he hath chosen in Christ

out of mankind.' So the Apostle to the Ephesians speaks of them, as being "blessed with all spiritual blessings, according as *he hath chosen us in him:*" and to Timothy, "Who hath saved us *according to his own purpose and grace which was given us in Christ Jesus:*" to the Romans, "That he might make known the riches of his glory on the vessels which *he had afore prepared unto glory*, even us whom he hath called:" and to the Thessalonians, "God hath not *appointed* us to wrath, but to obtain salvation by our Lord Jesus Christ:" "we are bound to give thanks alway to God for you, because God hath *from the beginning chosen you to salvation.*" So in the Old Testament and the New, nationally and ecclesiastically, the people of God are called "A *chosen* people;" and, as the word of course implies, in the language of the Article, 'chosen out of mankind;' and that not merely as the Jews, to light, knowledge, and privileges distinct from other nations; or in a national point of view, as some nations like our own, blessed with Christian light and privileges, whilst others wandered on in heathen darkness, but 'to bring them by Christ unto eternal salvation, as vessels made to honour.'

The accomplishment of this 'everlasting purpose of God' next calls for our attention. 'Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season.' So Rom. viii. 28, "All things work together for good to them who are *the called according to his purpose.*" "Whom he did predestinate, *them he also called.*"

"When it pleased God who separated me from my mother's womb, *and called me by his grace*," Galat. i. 15. So Psalm cx., "*Thy people shall be willing in the day of thy power.*" "The praises of him who hath *called you* out of darkness into his marvellous light," 1 Peter ii. 9. "They that are with him are *called and chosen*," Rev. xvii. 14. "Blessed are they which are *called* to the marriage supper of the Lamb," Rev. xix. 9. So we are taught, "*a man must be born of the Spirit*:" all which passages refer to the putting forth of an inward and effectual grace, whereby the Spirit worketh by the means and in the way that is according to the good pleasure of his will upon the heart of those that be endued with that 'so excellent a benefit of God' above referred to. 'They through grace obey the calling:' these words sufficiently distinguish the calling here spoken of from that general calling of all men that come under the sound of the gospel, of which it may be so generally predicated in the words of the book of Proverbs, "Because I have *called* and ye refused;" and that special calling which through the power of Almighty grace worketh upon the will, is manifested in the words of our Lord, "My sheep hear my voice, and I know them, and they follow me;" or, in the language of the Canticles, "*Draw me* and we will run after thee."

'They be justified freely :—"Whom he hath called them hath he also *justified*." "*Being justified freely by his grace*." 'They be made sons of God by adoption.'—"Having predestinated us unto the *adoption* of children by Jesus Christ unto himself." "To

redeem them that were under the law, that we might receive the *adoption* of sons."

'They be made like the image of his only begotten Son, Jesus Christ.'—"Whom he did foreknow he also did predestinate to be conformed *to the image of his Son*." "According as he hath chosen us in him, *that we should be holy and without blame* before him;" which words of Scripture, I would remark, are utterly at variance with the idea that God hath chosen us *because* he foresaw we should be holy. And again, "Created in Christ Jesus *unto good works*, which God hath *before ordained* that we should walk in them."

'They walk religiously in good works.'—"Created in Christ Jesus *unto good works*." "Elect according to the foreknowledge of God, through sanctification of the Spirit, *unto obedience*." "He hath chosen us in him, that we should be *holy and without blame* before him." "That we, being delivered from the hand of our enemies, might serve him without fear, *in holiness and righteousness* all the days of our life." "Ye are a chosen generation, a royal priesthood, an *holy nation*, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light."

'And at length, by God's mercy, they attain to everlasting felicity.'—"Whom he hath justified, them hath he also *glorified*." "Of him are ye in Christ Jesus, who is made unto us wisdom, and righteousness, and sanctification, and *redemption*." "Come ye blessed children of my Father receive the kingdom prepared for you from the beginning of the world."

"To an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto *salvation*, ready to be revealed in the last time." "By grace are ye *saved*."

Having thus laid down the doctrine of the Church of England upon the point before us, we come next to the effect of the doctrine upon the different classes of men. First, Its effect upon 'godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their minds to high and heavenly things,'—a notable outline of what we may call *experimental* religion—a striking and important testimony from the Church of England of her view of the true character of the Christian—a view of things which loudly cries in the ear of the unhallowed enquirer into the blessed mysteries of our religion, *procul este profani*; and reminds us of that most important premise laid down by our Lord himself,—“If any man will *do the will* he shall know of the doctrine.” To those then who answer this description, our Church declares, ‘that the godly consideration of our predestination and election in Christ is full of sweet, pleasant, and unspeakable comfort;’ and that for two important reasons. 1. ‘Because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ:’—“Who shall lay any thing to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, I am persuaded that neither life nor death, nor

things present nor things to come, shall be able to separate us from the love of God which is in Christ Jesus our Lord." So far then as the above described character of the believer is our character, so far have we by the godly consideration of predestination and election, the sweet, pleasant, and unspeakable comfort that there is nothing to be laid to *our* charge, no separation for *us* from the love of God which is in Christ Jesus our Lord. "Give diligence to make your calling and election sure: for if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." So far as that sum in Scripture arithmetic—adding to faith virtue, and to virtue knowledge, is progressing in our study, so far is our calling and election made sure to us, and the bright assurance of an abundant entrance into the everlasting kingdom, is the sweet, pleasant, and unspeakable comfort derived by the godly from 'the godly consideration of predestination, and our election in Christ.'

The 2nd reason given as the evidence of the value of the godly consideration of this doctrine is, 'That it doth fervently kindle their love towards God.' Now if love towards God be the mighty spring of all the streams of holy obedience to a Father's will in all its bearings upon God and man—if love, "strong as death,"—love which "many waters cannot quench, neither floods drown," be the all-constraining principle, which neither in time or eternity shall fail to keep the believer's eye true to his God, and summon all the best powers in his possession for the service

of that God ; who shall call the subject of this Article too deep for our discussion, or unprofitable for our enquiry, seeing it doth fervently kindle this blessed flame. Who shall read “ Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath *prepared* for them that love him ?”—who shall cast an eye upon the kingdom prepared for him from the foundation of the world—and not feel acting upon his daily work the full force of the recollection, that he is not his own but bought with a price, and therefore no longer to live to himself but to him who loved him and gave himself for him ?

The effect upon ‘curious and carnal persons, lacking the Spirit of Christ,’ is also two-fold—‘desperation, or wretchlessness of most unclean living.’ “If our Gospel be hid it is hid to them that are lost.” The persons in whom these dreadful effects take place, are ‘curious persons ;’ that is, those who employ themselves in vain, useless, and presumptuous searchings into the secret things that belong unto the Lord—seeking to gratify idle curiosity, and not practical benefit. ‘Carnal persons,’—persons living under the influence of their corrupt passions—carnally minded, not brought under the converting and sanctifying influences of the holy Spirit, but followers of their own lusts—that such as these should wrest this or any other doctrine of Scripture to their own destruction, is not to be wondered at ; how can it be otherwise ? Such persons ‘having continually before their eyes the sentence of God’s predestination, is a most dangerous downfall,’ either arguing, ‘If I am not predestinated to eternal life its no use for me to

try to serve God,' thus 'the Devil doth thrust them into desperation;' or else they act upon the carnal principle, "Let us eat and drink, for to-morrow we die,"—indulge our lusts as we please, for if we be elected we shall still be saved, and if not nothing will save us. The remedy for such abuse—the way of peace between contending parties on the points of this Article amongst those who unite in subscribing to them, is well pointed out in the words of wisdom and moderation which close this valuable summary of the doctrine of our Church.—'Furthermore, we must receive God's promises in such wise as they be generally set forth to us in holy Scripture.' God's promises generally set forth are such as these, "Ho *every one* that thirsteth, come ye to the waters," &c. "God so loved the world that he gave his only begotten Son, that *whosoever* believeth in him should not perish, but have everlasting life." "Come unto me *all* ye that labour and are heavy laden, and I will give you rest." Now this being the general bearing of those promises with which God's word abounds, thus generally addressed to all men, no one can have either need or right to reason after the manner in which we have remarked that 'curious and carnal persons,' profanely do—sheltering their love of darkness rather than light under pretences which these promises so clearly shew to be utterly vain and idle.

In hastily summing up, only observe that the *dangers* that attend the consideration of these doctrines are restrained in the Article to 'curious and carnal persons, lacking the Spirit of Christ;' and, on the other hand, the 'sweet, pleasant, and unspeakable

comfort' of them is restrained to the godly consideration of them by godly persons, &c.; in what rank do those persons place themselves then, who either deny these doctrines altogether, or at least deprive themselves, and would deprive other godly persons, of 'the sweet, pleasant, unspeakable comfort,' as well as confirmation of faith, and enkindling of love, which the Article attributes to their godly consideration, by keeping them out of sight as forbidden truths, and giving them no 'consideration' at all?



THE PASSING YEAR.

THE year 1844 will have soon passed by and been numbered among the years that have gone before it. All the busy scenes in which we have engaged, all the pleasures we have enjoyed and the pain we have experienced will then have passed by also.

It is always painful, though sometimes profitable, to bid adieu; because it affords occasion for personal reflection and personal application. In bidding adieu to 1844, it will be profitable for us to reflect, that what has happened to the year will soon happen to us, we shall have soon passed away—we shall soon be numbered among the silent dead. Friends and relations will mourn over us and call to their remembrance what we have been and done—this is all of us that will remain in their memory. This reflection though painful is nevertheless profitable; and vain indeed would be the man or the woman who would not hereby be reminded of their own mortality.

Let us do the same with the passing year, let us call to remembrance the benefits we have received, the evils that have been averted, and the difficulties that have been overcome; and thus as it were rear up a token of remembrance to the passing year.

If we are wise we shall suffer no year to pass without taking a review of the principal events that have happened in it, and making such reflections and deriving such instruction as the events may suggest. As Britons and as Christians, as parents and as children, many are the dangers, both temporal and spiritual, from which we have been mercifully delivered; many are the old mercies that have been continued, and many the new mercies that have been added. Have we then in word and deed expressed our gratitude for them, and have the varied dispensations of providence and grace made us more humble, more penitent, more devout, more faithful and believing? If the bright candle of the Lord has shone upon us, if we have enjoyed health and happiness, spiritual light and liberty, let us now live over again in memory those happy days. If affliction and distress, desertion and darkness, have been our portion, let us not even mourn for that—it cannot but have produced a salutary effect upon the mind and heart of the spiritually minded Christian. Let us reflect, that all things are of God, who has promised that “all things work together for good to them that love God, to them who are the called according to his purpose.” Reflections such as these may have been made at the time the various events occurred, but if not, what time so seasonable as now, when we shall have finished another stage in our journey? when we may look

around and behold the ground we have already passed over, and call to mind the objects that have presented themselves by the way.

When we have parted with our friends we begin to reflect whether we have profited by their good advice and example ; let us do the same with the passing year. Many are the good examples it has placed before us—many are the exhortations and admonitions it has afforded from friends, from Ministers, and from conscience. Are we made wiser and better ? have we profited by them ? Are we more frequent and earnest in our prayers, and in hearing God's word, and do we profit by what we hear ? Is the current of our thoughts more pure than formerly ? Is our conversation as becomes the gospel of Christ, free from scandal and slander, from pride and conceit ? Does it minister grace to those that hear us ? Are our actions more directed to glorify God and benefit our fellow creatures ? And to what use do we put our time and talents ? Are these all such as we would have them to be on our death bed ? such as we can reflect upon with comfort and confidence in the day of judgment ? Such are the questions we should ask ourselves when parting with the year 1844. Do we feel it would have been all right if we had died some day in 1844 ? If not, we should lose not a moment to set our house in order, for the message once brought to the king of Israel, "Thou shalt surely die," may be brought to us on some day or month of the coming year !

END OF VOL. XIII.

REV. H. A. SIMCOX, (Penheale-Press,) Cornwall.

LIGHT FROM THE WEST,

OR

The Cornish Parochial Visitor.

EDITED BY

THE REV. H. A. SIMCOE.

VOL. XIV.



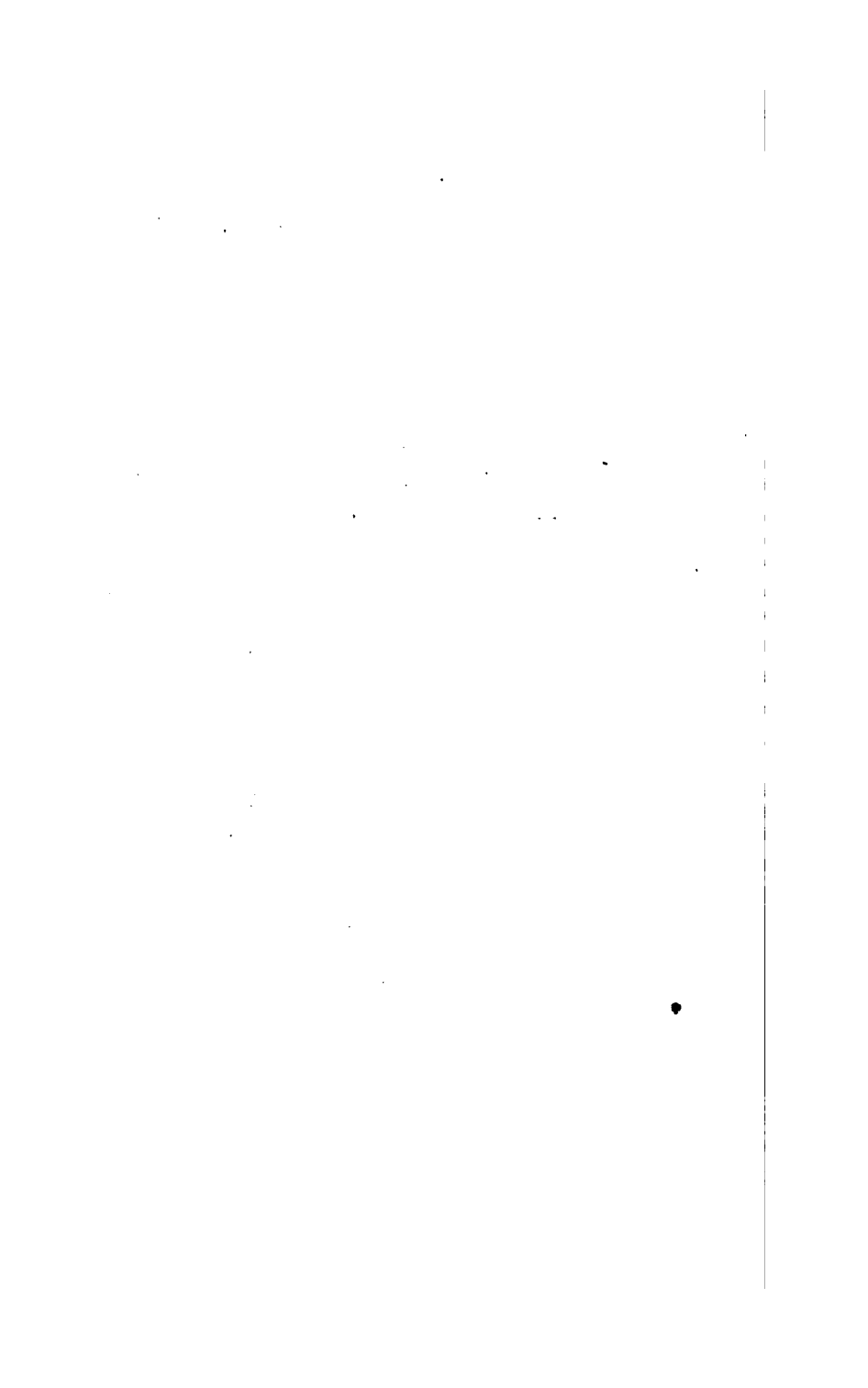
PENHEALE-PRESS

REV. H. A. SIMCOE, LAUNCESTON, CORNWALL.

Published by

**SEELEY, BURNSIDE, AND SEELEY, FLEET ST. LONDON; MADDOX,
LAUNCESTON; ROWE, PLYMOUTH; LIDDELL, BODMIN;
AND ALL BOOKSELLERS**

1845.



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The Cornish Parochial Visitor.

No. I.]

JANUARY, 1845.

[Vol. XIV.]



THE NEW YEAR.

MANY a time and oft has the old salutation, of
'A merry Christmas, and a happy New Year to you
when it comes,' greeted our boyish days, with all the

thrilling excitement which the season ever, in the mind of youth, inspires; nor still, in our maturer age, do we deprecate the words which pleased us in our youth, provided only we use them in a fit and reasonable sense. Anxiously desiring then such happiness for our readers on this New Year, we submit to their notice the thoughts that follow; and endeavour to point out the materials needful to make the New Year a happy one to an immortal being.

A wide distinction between the spirit of a man that goeth upward and the spirit of the beast that goeth downward is to be found in reflection, or the power of looking backward, and anticipation, or the power of looking forward; and since the exercise of these powers are inseparable from man's existence, he cannot be happy till the objects on which he reflects or looks back, and to which he looks forward, are such as cease to fill his mind with terror and alarm, and begin to inspire them with feelings of comfort and hope. And how much misery would I save in after life if from the earliest moment in which these powers are developed, the occupations, and above all the recreations, of childhood and youth were regulated with reference to this important consideration,—that they are the occupations and recreations of beings capable of reflection, and whose reflection upon the manner in which those past days have been spent, may be the source of no small comfort or pain to them afterwards. As then an honest man can take no comfort in entering on the expences of a new Year until the debts of the last have been wiped off; so in vain do we dream of the happiness of a New Year

till we have fairly settled our account with the Old. In looking back upon the hours of the last, now numbered with the irrecallable past, as a reflecting being, what are your feelings as to the way in which you have filled up your relations to God or man? what sources of comfort or pain does memory open to you? Does it call to your remembrance a life laid out to glorify God and do good to man, in the station in which God has placed you? a diligent use of your time, your ability, your substance, to these ends? Then surely whether high or low, rich or poor, whether the talent you have been entrusted with have been ten, five, or one, you carry with you great causes of rejoicing; the feelings with which you may enter on a New Year are feelings which every man may desire; feelings which are the foundation of true joy at this season, yet feelings which alone form the ground of that mirth that can be called reasonable for an immortal being to rejoice in. The other condition of a happy year will follow from the possession of this. If you can thus look backward on the past, the prospect of the future will be disarmed of its terrors, and will be brightened with hope. For this is the even tenour of that way whose paths, whilst they are present pleasantness, lead to that end which is perfect peace. While the accompanying feelings of pain for the many things in which you have come short of fulfilling your aim and purpose, will only moderate with needful humiliation, not damp that joy.

The prospect then before you being fair and bright, while the path behind you hath thus far been cheering, you have nothing to desire, in order to provide mat-

ter of rejoicing for years yet to come, but whereto ye have already attained to walk by the same rule, to mind the same thing: and as ye would increase the materials of your rejoicing, to double your diligence in walking by that rule and arming yourself with the courage of fresh determination to mind that same thing—that so, giving up yourself to God's service as your reasonable service, and aiming to live “soberly, righteously, and godly in this present world,” every year may be happier than the last, as you are enabled to look back upon the past with more comfort, and forward to the future with brighter and yet brighter hopes, till, the last year of mortal life being past, a happier year than eye hath yet seen, or ear heard, or the heart of man conceived, may be your eternal portion.

But if it be not so, if the review of the past year tell thee only of thy obligations, thy duty, to thy God forgotten, or the evidence of thy love to him—thy love and duty to man—neglected; the great purpose for which thou hast been sent into this lower world and continued in it even to this day unanswered—thy talents squandered on sin or self, or folded in the napkin of sloth; so that if thou look behind thee clouds of remorse over-hang the background, and if before thee, the mists of doubt and darkness obscure thy horizon—where then canst thou find a happy year? can the whole world give it thee? can wealth, or pleasure, or the delusive vanities which beguile men—can, in short, any outward circumstances, be they never so favourable, yield it to thee? Surely not. Whether thou clovest thyself in cedar, and paintest the walls of thy house with vermillion, or

elder dwellest in a cottage, the reflections and anticipations of thine own mind forbid the possibility of any reasonable happiness: and as each closing year must make thy reflections on the past more painful by so much as the item of misspent talents, neglected duties, abused mercies have increased in their amount, every New Year will in reality be a more dismal one, both from the memory of the past and the anticipation of the future.

In wishing you 'a happy New Year,' we would beseech you to seek it in the cancelling of the arrears of the Past by seeing as penitents to the fountain opened for sin and uncleanness; so shall memory no more interrupt your peace, for your sins and iniquities shall be remembered no more; and the prospect that you have to look forward to, as you tread the new path of obedience to a forgiving Father's will, shall be bright and blessed—for those that follow that Shepherd shall never perish, nor any pluck them out of his hand.

THE VEIL OF MOSES.

When Moses came down the second time from Mount Sinai, where he beheld the divine glory, and received the tables of the Law written by God's own finger, he was surprised to find that his brother Aaron, and the rest of the Israelites were afraid to look him in the face. Well might they have been so when he came down the first time, for they had provoked God and his minister Moses by making the golden calf; but now that he had made their peace

wherefore are they afraid to look upon him? The reason was, his face shone with a glory or brightness visible to all the people, though he was unconscious of it himself. This made them keep at an awful distance. Observing however that his voice was the same, they ventured at length to approach him after he had put a veil upon his face. God put this honor upon his servant not merely that they might pay him reverence, but to glorify the dispensation of which he was the minister.

In veiling his face Moses merely obtained intercourse and communion with his brethren: God the Holy Ghost however has given us a very significant meaning of the action, which we shall endeavour to unfold.—The Apostle Paul tells us that the veil upon the face of Moses signified the obscurity of the Law, and their natural blindness which could not steadfastly behold that law which was to be abolished. Now Christ is “the end of the law for righteousness;” therefore when he appeared there was an end of their legal dispensation.

There were many things in the law and writings of Moses which doubtless taught the Israelites its true nature and design. The veil was not so thick but that some rays of light were to be seen, even as the lightnings spread light around the Mount of Sinai; and by this the spiritual Israelites must have learnt that much more was signified by the law than was expressed.

The expectation of the Messiah, the Deliverer, which the Jewish church possessed from the time of their earliest Fathers, must have taught them the

profitableness of ceremonies ; and an
in their own hearts must have con-
fessed that they never could be justified by
strict observance of the ten commandments.
For instance the tenth, why the proudest Jew
did not imagine he obeyed even the letter of the
law which says, "Thou shalt not covet," and which
forbids the motion of lust and the desire of the heart.
And then there were Jews who rested in the Law for
salvation, and did not look beyond it, they were de-
ceived not merely through the comparative darkness of
that dispensation, but also by the blindness of their
hearts which were as veiled as their lawgiver's face.
We candidly confess there is much obscurity in
Moses when compared with the simplicity and plain-
ness of speech used by Christ and his Apostles in the
New Testament. So that the national Church of
Israel, who read him without bearing in mind Moses'
obscurity, and that they had a veil on their hearts,
did believe that they did God service in merely
ceremonial worship—that the blood of bulls and
of goats took away sin, and that they had a power
to obey the moral law, and entered into life by
keeping the commandments—and all this is not mere
conjecture, because the Apostle Paul tells us of the
Jews in his own time, "That even unto this day,
when Moses is read, the veil is upon their hearts."

The Prophets in some measure pulled this veil
aside. They described the person, nature, and medi-
ation of Jesus Christ: they taught the inutility of
mere ceremonies; the worthlessness of man's own
righteousness; and pointed the Jew to the end of the

law for righteousness—even Jesus Christ. But even the Prophets had a veil on their writings; they described spiritual blessings by earthly images: they likened the victory of Christ to the treading of the wine-press, and the juice of the grape to the blood of his enemies. Prayer they compared to incense and a pure offering; conversion to going up to Jerusalem; and gospel worship to the celebration of their annual feasts. And besides the veil upon the Prophets' writings, we must also bear in mind that the veil still remained on the hearts of the people.

Then came John the Baptist, who, in pointing to Jesus as the Lamb of God which taketh away the sin of the world, might be said to have taken away still more of the veil, but it was not altogether removed. It remained for Christ and his Apostles to take away altogether and for ever the veil from all faces.

In his lowly birth, his indigent life, and ignominious death our Lord plainly shewed that his kingdom was not of this world. Though our great High Priest he never officiated at the temple or the altar, and thus convinced us that all these things were to be done away. In his doctrine too he removed the veil of Moses: he taught that not that which enters, but that which cometh out of a man defileth. He foretold that their temple, their sacrifices, yea even their city itself should be laid even with the ground; and instead of ceremonial service, a pure and spiritual worship should be established in all places. And to make way for the grand doctrine of justification by faith in his blood, he pointed out himself as the ful-

The Veil of Moses.

filler of all righteousness, the bread which came down from heaven, the true manna of our souls ; our Lord our life, our all.

When he ascended into heaven he sent down the Holy Ghost, and inspired his Apostles to complete what he had only begun—to remove in fact altogether the veil which Moses had put upon his face. They brought both Jew and Gentile into the glorious liberty of the sons of God, and scattered the darkness of the Old Testament shadows. They shewed that the kingdom of heaven consists not in meats and drinks, but in righteousness, peace, and joy in the Holy Ghost. They taught that the law was only our schoolmaster to bring us to Christ ; to instruct the Church in its infant state, and to train her up to become under the new—the Christian dispensation—a far more glorious Church. That we are not justified by the law, or pardoned by sacrifices, but that Christ their Master had perfected for ever by his one sacrifice of himself them that are sanctified.

Now if the veil is not still on our hearts, we may behold the glory of God in the face of Jesus Christ, and be changed into the same image, from glory to glory, even by the Spirit of the Lord : that the bond-woman and her son is cast out, and we are the sons of the free woman. Yea, by the Spirit of the Lord we may perceive that the face of the covering which was spread over the face of all people, and the veil that was cast over all nations, is utterly destroyed ; and consequently that the spiritual seed of Abraham—the children of God of all ages and conditions, may now walk in the light and liberty of the Lord.

MISSIONARY INTELLIGENCE.

*From the Bishop of Madras to the Secretary of
the Society for the Propagation of the Gospel.*

March 14, 1844.

Rev. and dear Sir,—I have welcome news for our Society of their Tennevelly Mission. May God, who has begun this good work, accomplish it to his glory, and to the salvation of many souls, through Jesus Christ!

I write, with a heart full of thankfulness to him, to inform you that ninety-six villages, in one of our Missionary districts of Tinnevelly, by name Sawyerpooram have come forward, unsolicited, but by the preventing grace of God, and by the example of a purer life among their converted countrymen, have utterly abolished their idols, and have begged of the Society's indefatigable missionary, the Rev. G. U. Pope, that they may be placed under Christian teaching. These people are of the Cultivator caste. A similar movement, it will be remembered by our Society, took place in Tinnevelly among the Climber caste about four years ago. A time of persecution came on,—the persecution referred to in my last Charge,—and about five thousand fell back into Heathenism; but five thousand remained, and are remaining with Christ. Ten lepers were cleansed by our blessed Lord, and but one returned to give thanks to God.

I write almost broken down with fatigue and weakness, and cannot enter into details: but what need is there of details? None, I trust, to direct towards us

that love of souls which never fails in England, and has latterly burnt brightly also in India. What I earnestly desire to press on the minds of all Christian persons whom my words may reach is this, We cannot take full spiritual charge of these poor creatures, and give them sufficiently of the bread of life, because we have not the means. Must we be content to give them a stone? God forbid! We ought to send among them at least two more Missionaries to aid Mr. Pope in a work so apparently hopeless, if he be left to undertake it single-handed; and the only reason why we cannot do this is the state of the Society's funds. Shame then to all among us who call themselves Christians, and have the ability, if they have not also the will to help us! G. T. MADRAS.

*From the Rev. G. U. Pope to the Secretary of the
Madras Diocesan Committee of the Society for
the Propagation of the Gospel.*

Sowyerpooram, Tinnevell, May 2, 1844.

Rev. and dear Sir,—The new Church in this village was opened for Divine service on the 25th of April, St. Mark's day. The service was peculiarly interesting. The prayers were read by the Rev. G. Pettitt; the lessons by the Rev. J. Devasagayam; the Rev. R. Caldwell preached from the text, "My house shall be called a house of prayer for all nations;" and the Rev. J. Thomas administered the sacrament of the Lord's Supper, assisted by myself. The Revs. J. J. Tucker and Septimus Hobbs, E. B. Thomas,

Esq., V. H. Levinge, Esq., and J. R. Coeg, Esq., were also present on the occasion. The church was well filled by members of my congregations. The Church is a large commodious building, capable of accommodating about 600 persons. It is eighty feet in length, and forty in breadth, the roof being supported by six pillars. It has a small vestry, chancel, and font; the pulpit and reading-desk are of black wood, and the whole has a neat appearance. The Church was built without a grant from any Society. The opening of this Church is a new era in the history of Sawyerpooram. The people seemed delighted beyond measure with their new church; and the presence of seven missionaries, three European gentlemen, two missionaries' wives, with a congregation of upwards of 500 converted natives, uniting in the service of God, formed a scene rarely witnessed in this part of India. To me the interest excited was most intense; nor will it be soon forgotten, I think, by any present. May we not indulge the hope that the time is not far distant when every Hindoo village shall possess its Christian church, and when every church shall be filled with devout and humble worshippers? In the afternoon we formed a Church Building Society for the Sawyerpooram district. I had previously circulated a letter, calling on my people to subscribe to such a society, and appointed a day for a Meeting of the head men of each village to arrange the preliminaries for a General Meeting. This preparatory Meeting was held on Wednesday, 24th, and I found the people prepared to enter with great zeal into my plans. At the General Meeting many in-

dividuals from all my villages were present, and appeared deeply interesting in the proceedings. E. B. Thomas, Esq., kindly presided, and introduced the proceedings by a few remarks expressive of his entire approbation of the object contemplated.



FATHERS OF THE ENGLISH CHURCH LIFE AND TIMES OF ARCHBISHOP WHITGIFT.

THE name of Whitgift must be familiar to most of the readers of 'Light from the West,' standing out, as it does, in high relief, among the many great names in Church and State which adorn the era in which he lived. As a man eminently endowed with the "meekness of wisdom," so peculiarly necessary in the troublesome and difficult times in which he was called to the Archbishopric of Canterbury; times in which the lately Reformed Church of England was endangered on one side by the Papists, who clandestinely endeavoured to overthrow its *doctrine*, and on the other by the Puritans, who openly and violently aimed at the destruction of its *government*.

On the death of Grindal, the Queen, looking out for an active, as well as pious and learned man, to fill his place, fixed her eye on Whitgift, then Bishop of Worcester, who had proved himself well qualified for that important office by his wise government in civil and ecclesiastical affairs; as also by his valuable work against the Puritans. Of the manner, — so

honourable to himself and so advantageous to the Church,—in which he discharged the duties of his high and responsible situation we shall hereafter speak more particularly; and will now therefore proceed at once to trace the most remarkable circumstances of his earlier days.

He was born at Grimsby in Lincolnshire, in 1530, and received his early education at the Abbey of Wellow in that county, of which his paternal uncle was at that time Principal. The chief accomplishment he seems to have acquired while under his uncle's tuition was, 'some pretty skill in song.' He was next placed by this relative, who observed his forward parts, at St. Anthony's in London, a religious house with a famous school attached to it, at which Sir Thomas More was also educated. During his residence in London he lodged with his aunt in St. Paul's Churchyard, and we find it recorded, among other incidents of his youthful days, that he stoutly resisted this lady when she urged him to attend mass; in consequence of which she turned him out of doors, attributing divers misfortunes, which had lately befallen her, to her harbouring such a heretic under her roof! So early did Whitgift become a witness to the truth, in the spread and establishment of which he was afterwards to be so important an agent.

From St. Anthony's he went, in 1545, to Queen's College Cambridge; which place, however, he soon left, not being allowed the free exercise of religion there, and entered at Pembroke, the Master of which was at that time Ridley; and Bradford and Grindal were among its fellows. He was elected scholar and

Bible clerk, and took his B. A. degrees in 1553. Two years later he was elected Fellow of Peterhouse: his love for this College became afterwards so great that he founded a scholarship there; his picture is still to be seen in the hall.

During Mary's reign he kept quiet in his College, and wisely employed his time in closely studying the controversies between the Romish and Reformed Churches, keeping his opinions, however, in his own breast. He did not take Holy Orders till 1560: soon after his ordination he preached his first sermon at St. Mary's, Cambridge, his text being, "I am not ashamed of the gospel of Christ." For thirteen years he remained at Cambridge. The character given him at this time by his biographer, Strype, is as follows, 'To his science and knowledge he joined great humility, virtue, uprightness of will, and constancy, both in matters of religion and private friendship.' Such qualities gained him much honour and respect from the Heads of the University; and we find him gradually exalted by them from one high situation to another. In 1563, he succeeded Dr. Hutton, (who became Regius Professor,) as Margaret Professor of Divinity, and chose for his subjects the Book of Revelations, and the Epistle to the Hebrews, which he expounded throughout. He was persuaded by many of his friends, men of great learning and sound judgment, to publish these lectures, and they were actually written out by him, and prepared for the press, but, from some unknown cause, never appeared before the public. Strype mentions his having seen this manuscript, which may perhaps be still in ex-

istence; besides his Divinity Lectures, it contained his Thesis for his D. D. degree, in which he proved that the 'Pope is Antichrist.'

His fame as a preacher soon reached the ears of the great Lord Keeper, Bacon, and the Secretary, Cecil, at whose instigation he was summoned to Court, and ordered to preach before the Queen. So greatly was her Majesty pleased and satisfied with him on this occasion, that she had him at once sworn her Chaplain, and when opportunity offered, as we shall afterwards see, promoted him to the Mastership of Trinity. In 1556 he received license to preach throughout the realm, and soon afterwards became Chaplain to Cox, Bishop of Ely, by whom he was made Prebend of that Cathedral in 1568. The following year he again succeeded Dr. Hutton as Master of Pembroke Hall, where however he only continued three months, for in 1567 he was removed by Cecil, Chancellor of the University, to Trinity College, on the death of Dr. Beaumont. He was by this time well known and universally respected, not only in Cambridge, but by many of the great men among the Bishops and Statesmen. His appointment therefore gave general satisfaction: nor did it come unseasonably for himself, for he was at this time in very indigent circumstances, the Mastership of Pembroke being worth only £4 per annum, with 18*d.* a week for commons: and, independently of this, all he had to depend upon was his benefice, (the smallest in the Diocese of Ely,) and his Lecture, which brought him next to nothing. This year he took his D. D. degree, and once more succeeded Hutton as Regius Professor of

Divinity. One of his first acts, after becoming Master of Trinity, was, to procure a new body of statutes for the University; which seems to have been a very necessary step, as the junior members were becoming very unruly, and refused to wear the habits enjoined by the Church and the University.

(To be Continued.)



THE POSTURE OF PRAYER.

IN prayer the most humble posture best becomes us. This is grounded on the text, "I bow my knees," Eph. iii. 14. This outward reverence in prayer is variously expressed in Scripture—sometimes by lifting up the eyes, "These words spake Jesus, and lifted up his eyes to heaven, and said, Father the hour is come, glorify thy Son, that thy Son may glorify thee," John xvii. 1: sometimes by lifting up the hands, "Thus will I bless thee while I live, I will lift up my hands in thy name," Psalm lxxiii. 1: Sometimes by bowing the head, "And Ezra blessed the Lord, the great God; and all the people answered Amen, amen, with lifting up their hands; and they

bowed their heads, and worshipped the Lord with their faces to the ground," Neh. viii. 6: sometimes by smiting upon the breast, Luke xviii. 13: sometimes also by prostration, Matth. xxvi. 39. But the most usual expression is by bowing the knee, 1 Kings viii. 54, Dan. yi. 10, and Luke xxii. 41.

I have quoted so many places of Scripture here, to let you see that there is no particular posture absolutely required or always necessary, but that it may be varied according to custom or convenience. All that we can conclude with certainty is, that in prayer our outward deportment should be decent and humble, and expressive of the profoundest awe and reverence. There is a harmony between body and spirit. The eye effects the heart; and the reverence of the body, as it best expresses, so it may sometimes help the inward affections of the soul. But the peculiar suitability of kneeling may be considered—

1. *With respect to God*—The most high Possessor of heaven and earth. He sitteth upon the circle of heaven, King of kings and Lord of lords, the blessed and only Potentate, who dwelleth in light, whom no man can approach unto. He is excellent in power, and in judgment, and in justice, and is therefore "greatly to be feared in the assembly of his saints, and to be had in reverence by all who are about him." The heavens are not clean in his sight, he chargeth his angels with folly. Who can stand before this holy, holy, holy, Lord God? Hear what he says, "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, and every tongue shall

swear," *Isai. xlv. 23.* And it is no more than reasonable. If we were to be introduced to an earthly prince, we should think ourselves highly honoured if upon our bended knee we were permitted to kiss his hand. Surely, if we are admitted to the throne of grace, and the King of glory holds out the golden sceptre, and invites us to come near, and nearer still, —to come even to his seat, and fills our mouths with arguments, we must be stupid, to the last degree, if we do not worship, and bow down, and kneel, before the Lord our Maker.

2. *With respect to ourselves*—Kneeling is the most proper posture for such poor, low, insignificant and unworthy creatures to appear in before the most high God. How diminutively doth Abraham think and speak of himself when in the presence of Jehovah, *Gen. xviii. 27.* And Solomon speaks of it with amazement, as a piece of condescension which he hardly knew how to believe:—But "*will* God in very deed dwell with men on the earth?" The distance is so great between the Creator and his creatures, that it is truly wonderful we may be admitted into the divine presence upon any condition. But surely, if we are admitted, we must strangely forget ourselves if we do not fall down upon our knees, and humbly adore that grace that overlooks our meanness, and honours us with intimate and endearing fellowship with the Father, and with his Son Jesus Christ.

3. *With respect to the duty itself.*—Prayer is the homage we owe as servants to our Master, as children to our Father, as subjects to our King, as creatures

to our Maker, as beggars to our Benefactor. It is a duty in which we acknowledge, not merely our dependance but our guilt. We appear before God not as beggars only, but as criminals who have broken his laws, and are become obnoxious to his wrath and curse; and if God were strict to mark iniquity there would remain nothing to us but a certain fearful looking for of wrath and fiery indignation to devour us. When this is the case, can we do less than kneel? Surely, if there were any other posture more expressive of shame and submission, we should readily assume it. But why all this ado? (you say,) when we have it from the same Apostle, 1 Tim. iv. 8. And then, what signifies it whether we kneel or not? We pray with the Spirit, and that's enough. No, it is not enough: God expects and requires more, He hath a right to the homage of the *body* as well as of the spirit: for "ye are bought with a price, therefore glorify God with your bodies, and with your spirits, which are God's." True, indeed, bodily exercise, comparatively speaking, or bodily exercise alone, is nothing worth; but though it is not to be minded as the main thing in God's worship, yet minded it must be. And if we do not *mind* it; if we are totally regardless of outward reverence in divine worship; if, for example, we sit in time of prayer,—I speak not now of those whose infirmities oblige them to do it; for in that case God will have mercy and not sacrifice;—but if through mere indulgence we sit in time of prayer, and throw ourselves into any other easy and indecent posture, while we are professedly addressing the supreme Majesty of heaven, what

greater affront can we offer him? If we offer the blind for sacrifice, is it not evil? and if we offer the lame and sick, is it not evil? "Offer it now unto thy Governor, will he be pleased with thee, or accept thy person?" saith the Lord of hosts. I am very far from recommending a superstitious observance of postures, or resting in them, as if there could be no prayer without kneeling, or that kneeling alone were sufficient. For there are many that will give the knee readily enough that will not give the heart. They will bow ever so often at the name of Jesus, but will not submit to his yoke. Such might wear out their knees in this mock obedience, but it is no more nor better than Judas's "Hail, Master," at the instant that he was betraying him to his murderers. Be principally solicitous to rend your hearts, and not your garments. Bow your hearts when you bow your knees. Get meek and lowly minds, and then a humble bodily posture will be natural to you, and acceptable to God.—*Lavington.*

SHORT SERMON.

*"What is man, that thou shouldest magnify him?
and that thou shouldest set thine heart upon him?
and that thou shouldest visit him every morning,
and try him every moment?"* Job. vii. 17, 18.

How may we say that man is magnified? He was created in the image of God, and set over the whole creation, but man by sin sunk.

1. Our nature was magnified by being taken into union with God himself, by which union the human nature is exalted above that of angels. Is it then just that sinful man should be made higher than spirits that never fell? Yes, it is even so, for "where sin abounded grace hath much more abounded."

2. Our nature was magnified in being taken into union with the Son of God, and made strong, powerful, and rich, because all that Christ has we by our marriage union are entitled to. God has so set his heart upon his people, that he is determined to have them for his own, and to draw them to himself: he says, "They are my people, where I am they shall be."

3. "And that thou shouldst visit him every morning." God is sometimes said to visit his people personally, as in the case of Jacob when he named the place Bethel. At other times God is said to visit by afflicting dispensations, "I will visit their transgressions with a rod, and their iniquity with stripes; nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail." That God hates the sins of his people while he loves their persons cannot be denied. While we are in bodies of sin and death we shall require visitations of an afflicting nature; this is one proof of our being sons and daughters of the Lord God 'Almighty. Sin is the procuring cause of all suffering: if there was no sin there would be no suffering: but let no one be brought into bondage, our suffering does not atone for sin, but there is a process going on within to meeten us for glory. Seeing then that all are the subjects of sin, though regenerated, let none boast.

4. "And try him every moment:" there is a trial for faith, as in the case of Abraham, who was commanded to offer up his son Isaac, in whom all his hopes centered. "Be patient, brethren, and followers of them who through faith and patience inherit the promises."

A Preacher cannot be silent with reference to public crimes. St. John did not palliate any of Herod's, because he neither loved his gifts, nor feared any of the evils which he could bring upon him. Plausible pretexts were not wanting to induce him to dissimulate.—He was not responsible for Herod's conduct; it was expedient to preserve his favour in order to maintain authority in the exercise of his Ministry; he ran the risk of losing the result of all his labours and preaching if he rendered him his enemy; he exposed his disciples, and all his school, &c.—But St. John did not reason thus. He did what God immediately required of him, and left the future to Him who disposes of it.

The best way to keep under doubts and terrors, and to keep up comfort, is to keep up actual obedience; and quickly and penitently return when we have sinned.



POETRY.

MATTHEW V. 19, 20, 21, PARAPHRASED.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also."

Lay not your treasure up on earth,
Where moth and rust invade,
Where thieves break through and steal,
And where the fairest flow'rs must fade:

But lay your treasure up in heaven,
Whose glories shall reveal
A place secure from moth and rust,
Where thieves nor break nor steal:

For where your treasure is conceal'd
There will your heart be found:
In never-ending bliss or woe,
In one eternal round.

A. B.

REV. H. A. SIMCOE, NEAR LAUNCESTON, CORNWALL.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. I.]

FEBRUARY, 1845.

[VOL. XIV.

LIFE AND TIMES OF ARCHBISHOP WHITGIFT.

(Continued from page 17.)

Whitgift's conduct in procuring new statutes for the University, mentioned in our last number, gave great offence to the Puritans, as was likely, since a check was thus put to their licentious liberty, and the heads invested with more power over them than they hitherto possessed. At this time he was engaged in a controversy with Cartwright, the celebrated leader of that sect, who was doing much mischief at Cambridge among the younger students, by his readings as Margaret Professor. Whitgift, as Vice-Chancellor, deprived him of his office and fellowship,

by which act he of course secured to himself the lasting and bitter hatred of this turbulent man: of this however he deemed very lightly, his aim in every thing being to seek first the kingdom of God and his righteousness, utterly regardless of the consequences. The fear of God was a principle too firmly established in his heart to allow of any room for the fear of man. In the year 1571 an order was issued by the Archbishop and Bishops, for the prevention of false doctrine and schism, requiring the Clergy to surrender their licenses for preaching, which were to be restored to them on their subscription to the articles and other ordinances. Whitgift's, among others, was renewed by the University, who at the same time constituted him an University preacher, highly commending him for his 'modesty, gravity, honesty of life, and doctrine agreeable thereto.'

Towards the close of this year we find him preaching the Latin Sermon, after the singing of the Litany and hymn, at the opening of the Synod of the Province, held at the meeting of Parliament, in which he mentioned many abuses, recommending their reformation to the consideration of the Synod. This Synod met again in the following year, when Whitgift was chosen Prolocutor.

Cambridge was at this time divided into two parties; for the seditious seeds which Cartwright had sowed so diligently had taken deep root in the breasts of the younger members, who formed the majority: and, with that love of novelty so common to youth, they were very anxious to introduce various innovations. This spirit it was the labour of the graver

party, and the Heads of Colleges especially, to restrain. In this, as in every thing else, the clear-sighted and impartial judgment of Whitgift was relied on; and the esteem and estimation in which he was held is proved by an accident which occurred about this time. A book had been thrown out by the Puritans, entitled, 'An Admonition to Parliament,' in which the present Church and its Ministry were utterly condemned. Whitgift was selected by Archbishop Parker to answer it, for which he required more ease of mind and leisure than the incessant claims on his thought allowed him. Added to this, his impartial execution of the statutes of his College had stirred up a great deal of ill will and unkind feeling towards him, especially among the Fellows of his College, who treated him in such a manner as wholly discouraged his remaining any longer among them. He therefore thought seriously of leaving the University: but when his determination became known to the Heads of the Colleges, so great was their alarm at the thought of losing a man to whose judgment they were wont to look up, and on whose decisions they could always depend, that they wrote immediately to Burleigh, the Chancellor of the University, entreating him to use his influence for the prevention of a step which the whole University would lament. Their application was successful; and Whitgift was persuaded to remain in Cambridge. In the course of this year, 1572, his 'Answer to the Admonition,' was written, and dedicated 'to his loving Nurse, the Church of England.' In the compilation of this book he obtained the advice and

assistance of Parker, Archbishop of Canterbury, Jewell, Bishop of Salisbury, the Bishops of Ely, Lincoln and others, that nothing might be wanting to render it a complete vindication of the Church, and answer to the cavils of the adverse party. Among this party it made a great stir, and they were constantly inveighing against it, with more vehemency of words than strength of reason. No answer to it however appears to have been attempted till the following year, when Cartwright published his 'Reply to Dr. Whitgift's Answer to the Admonition;' which was full of 'untrue allegations and interpretations of Scripture, and vain and childish reasonings.' Nor did he go to work in the straightforward way Whitgift had done, answering his opponent's book paragraph by paragraph, but altogether omitted some parts of it, and slurred over others which he could not refute, alleging as his reason for doing so, that he wished 'to save the readers' charges,' as he supposed Whitgift's book was already in their hands, and might be easily referred to.

The Queen issued a proclamation, to the effect that all the copies of Cartwright's books which had been circulated in London should be brought to the Bishop, hoping by this means to put an end to the disturbances and seditions it had occasioned. So great however was his popularity in that city, where he was countenanced not only by the common people but even by the Aldermen, that the order was disregarded, not a single book being brought in.

Whitgift's talents were now again called into active exercise, and before the close of this year his second

book was published, 'The Defence of his Answer of Cartwright,' which met with general approbation among the learned, and indeed among all who were not violently prepossessed against it. As a reward for his pains in vindicating the Church of England, Queen Elizabeth appointed him to the Deanery of Lincoln; and early in the following year we find him preaching before her Majesty at Greenwich.

In 1575 Cartwright published his Answer to Whitgift's Defence, but as it contained more railing than argument, it was decided that no public notice should be taken of it.




AN ANECDOTE.

In illustration of the truth of God's word in making known the riches of his grace to the foolish, weak, and base things of this world, and the things which are despised, that according as it is written, "He that glorieth, let him glory in the Lord," the following is a remarkable anecdote.

A Scotch Minister having called at a house, and spoken words of exhortation to all who were present, on rising to take leave, asked, if he had seen each member of the family; when he was told that there was one more, a poor idiot boy; he begged he might see him, and said, he could not go away without doing so. The poor boy was accordingly brought to him. He asked him whether he knew that he had a soul? The poor idiot denied it, saying, 'I had once a soul, but now I have given it to Christ to keep for

me, for I am not able to keep it for myself.' This answer is a short but beautiful exposition on "Abide in me, and I in you;" this surrender of soul, this yielding it up to the keeping of Christ is the real spirit of what St. Paul expresses, "The life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."



SCRIPTURE REFLECTION.

"All my springs are in Thee."

WE look for springs in ourselves and we find them dry. Faith, love, hope, patience and holy desire are all so many springs which our Lord fills to refresh our souls; for all flow from the fountain. It is a great mercy they are not in ourselves. All that we have to do with in the things of the Spirit is spiritual substance, and step by step the Lord has led and fed us, till he find we are almost at the end of the desert, and have found it what the Scriptures declare it to be,—a howling wilderness with briers and thorns, by which we have been taught our utter nothingness; and that not one grace of the Spirit has sprung up in our hearts without a spring following from Jesus. We have been resisted at every step by Satan and self, but the end is at hand.

SHORT SERMON.

"Agree with thine adversary quickly, whilst thou art in the way with him ; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing," Matth. v. 25, 26.

The passage you have just read, my brethren, forms a part of our Lord's celebrated discourse on the mount. Christ spake as never man spake: the words which flowed from his tongue came with all the solemn authority of truth. A serious question is asked in the second chapter to the Romans, "Despise thou the riches of God's goodness, and forbearance, and longsuffering, not knowing that the goodness of God leadeth thee to repentance?" The goodness of God is displayed towards the creatures of his hand in a thousand varied instances: we have daily repeated experience of the goodness of the Almighty Father: great too is the *forbearance* and *longsuffering* of God: notwithstanding our sins and provocations against him he yet spares our lives: he might cut us off in displeasure, and make us the monuments of eternal justice; but still he does not: God forbears to strike in order that longsuffering patience may win us unto repentance. It is, my brethren, a terrible symptom of hardened depravity when men can go on and despise the riches of God's goodness and for-

bearance. The language of the text contains a solemn admonition and warning to the sons and daughters of fallen Adam, "Agree with thine adversary quickly, whiles thou art in the way with him." So long as we live in sin and forgetfulness of God, so long as we turn a deaf ear to his threatenings on the one hand, and his promises on the other, God is our *Adversary*; and be assured, my brethren, it is no light thing to have God for our enemy! God is "angry with the wicked every day;" and if he does not arise to punish them, if he does not put forth his arm and with one stroke of his vengeance consign them to hell, it is because "he delighteth in mercy, and his compassions fail not." Therefore, ye sinners, hear and obey the exhortation of the text; let each one among you take warning from the words of Christ, "Agree with thine adversary quickly;" "acquaint now thyself with God, and be at peace with him." Reconciliation between man, the sinner, and God the holy and the just, is the main object of the Gospel ministry. To the attainment of this blessed object, our most powerful appeals, our most convincing arguments, our most affecting considerations are directed: "Now then, we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." God is willing to be reconciled to us if we will be reconciled to him. He has given us many gracious invitations to return unto him from whom we have greatly departed. "Why will ye die," is his affecting expostulation with those who refuse to listen to his calls of mercy! God, I say, is willing to be reconciled to us, every obstacle on his part is

removed, he makes the first advance towards us, and commands the treaty of peace to be constantly sounded in our ears. The ground on which God is reconciled to penitent sinners is the death of his Son, the Lord Jesus Christ: "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." It is for the sake of what Christ has done and suffered for us that God is willing to become our friend. This is a most important truth which we should always bear in mind, if our sins are pardoned it is through the blood of Jesus; if we are brought into a state of acceptance with God, it is through the righteousness of Christ made ours by faith; if ever we are admitted to heaven at last, and are made partakers of eternal glory, it is still the purchase of the Saviour's death. Therefore as every impediment to reconciliation on God's part is removed and set aside, let us not be wanting on our part; let us thankfully embrace the proposals of mercy and reconciliation, let us at once lay down the arms of rebellion which we have so long carried against the Sovereign of heaven, and bow before the sceptre of his grace: repent of our sins with the tear of penitential sorrow, and implore divine strength to forsake and break them off: sinful habits, though dear as a right eye or a right hand must be removed if ever we would be saved. Above all seek an interest in the Redeemer's merits by faith: he is the only and the safe refuge for sinners from the storm of avenging wrath: Christ died the just for the unjust that he might bring us to God.

But now, may we delay our reconciliation with

God ? may we put it off to some future and more convenient season ? Is it time enough yet to think about God and the concerns of our souls ? Ah, my brethren, these are the suggestions of Satan ! the devil was a liar from the beginning, he is a liar still : it is his business to deceive : it is certain that he has deceived many to their eternal ruin. There are those in hell who never would have come to that dreadful place had they not listened to the temptations of the evil one, and put off the hour of repentance until it was too late : indeed it is a perilous thing to trifle with the salvation of the soul ! Bear in mind the case of Felix, and learn a lesson from his fate. On time future, my friends, we cannot depend : the present moment is all that we can call our own : “ behold now is the accepted time, behold now is the day of salvation ! ” “ to-day if ye will hear his voice harden not your hearts : ” “ let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, for he will have mercy upon him, and to our God, for he will abundantly pardon : ” “ agree with thine adversary quickly, whiles thou art in the way with him. ” God is waiting to be gracious to the returning penitent, and to welcome him to the arms of his mercy and love ! “ All things are ready : ” Christ is ready to pardon you by his precious blood shedding, the Spirit is ready to renew and sanctify your hearts, and angels are ready to rejoice over you as fresh trophies of redeeming grace. Now you are in the land of hope, you may be happy, and you are invited to be happy. None seek the Lord in vain : he is found of all those who seek him in faith and prayer.

If yet you refuse to acquaint yourselves with God, and turn a deaf ear to the accents of love, you must be prepared to abide the consequences! "Be not deceived, God is not mocked!" He will not always stand in the attitude of a beseeching God; there is a time when his longsuffering patience shall have an end; there is a time when he will cease to plead with sinners on the behalf of their souls; there is a time when he will withdraw the sacred motions of his Spirit, and cause the finally impenitent to reap the due reward of their impenitence. This most awakening consideration is fully brought out in the text, "Agree with thine adversary quickly, whiles thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing!" Here we see distinctly marked the awful consequences of persevering in a state of enmity with God: the hour of merited vengeance will break upon us at the last, and my brethren, "It is a fearful thing to fall into the hands of the living God!" How dreadful to think that all the powers of Deity will be put forth in our destruction!

God would have been glorified in our *salvation*, but we, through the hardness and obstinacy of our hearts, have defeated his purposes of love, and now he will be glorified in our eternal damnation. To impenitent sinners, who reject the provisions of mercy and reconciliation, will be addressed another day these awful words which we find written in the first

chapter of the Proverbs: God is the speaker, "Because I have called and ye refused, I have stretched out my hand and no man regarded, but ye have set at naught all my counsel, and would none of my reproof, I also will laugh at your calamity, I will mock when your fear cometh: when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you, then shall they call upon me, but I will not answer, they shall seek me early but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel, they despised all my reproof; therefore shall they eat of the fruit of their own way, and be filled with their own devices!" If once "the judge deliver us to the officer, and we are cast into prison, we shall by no means come out thence till we have paid the uttermost farthing." And when will that be? how long a time will it take to satisfy the justice of God by our punishment? when shall we be able to exhaust to its dregs the cup of woe? Alas, never! The justice of God will never be satisfied but with an *eternal* punishment: the cup of woe will never be drained, because it is brimful of the wrath of God. From the prison of hell there is no redemption: the fire with which the wicked are consumed is an unquenchable fire: there the worm of an upbraiding conscience dieth not, and the fire is not quenched.

But let us pass from the contemplation of this dreadful scene to a word of application. Men and brethren, "it is required in stewards that a man be found faithful!" Ministers of the Gospel are stewards

of the mysteries of God : it is our duty to proclaim the truth with faithfulness and zeal, "commending ourselves to every man's conscience in the sight of God." Ministerial responsibility is a solemn and awful subject, which cannot be too deeply impressed on the minds of those whose duty it is to reprove, exhort, admonish, and warn with all authority. If not faithful to our charge, it will be required at our hands in the day of reckoning. Our duty, I repeat, is plain : your duty, my readers, is also plain. If it be our duty to preach the word with affectionate earnestness, it is your duty to hear the word with awakened attention. You are favoured with rich seasons and opportunities of grace ; it is your sin and shame if you neglect to improve them. If you slight the ordinances you will slight them at your peril, you will be brought to a heavy reckoning in the day of judgment, and God will require it at your hand. That you are rebels against the Majesty of heaven is what you must all confess. If you look at the holy law of God which you have broken in thought, word, and deed, above all, if you look into your own wicked hearts, you will see and acknowledge the awful fact, "The carnal mind is enmity against God ; it is not subject to the law of God, neither can be," until it is renewed and sanctified by grace. You are "enemies to God by wicked works." In the midst of your daily occupations, your farming and your merchandise, you may forget the solemn and alarming truth, that you are enemies to God, and therefore under his displeasure : whilst your thoughts are busily engaged about the things of this world, you may lose sight of

another : whilst you are labouring for the life that now is, you may forget the life to come. Men and brethren, hear the word of the Lord, "The wicked shall be turned into hell, and all the people that forget God." Can you reverse the decree of omnipotent Jehovah? "Woe unto the wicked, it shall be ill with him, for the reward of his hands shall be given him:" can you change this woe into a blessing? "If ye live after the flesh ye shall die:" if you pass out of this world unreconciled to God your doom is sealed: therefore "agree with thine adversary quickly whiles thou art in the way with him." You know not how long your day of grace may last: when the night of death settles down upon you it is all over: there is no repentance in the grave; "where the tree falls there shall it lie;" as death leaves us judgment will find us. We pray you therefore, brethren, as though God himself condescended to beseech you by us, we pray you in Christ's stead, be ye reconciled to God; accept the treaty of peace, and kiss the sceptre of mercy which is extended to you: "flee for refuge to lay hold on the hope set before you in the gospel," even the Lord Jesus Christ. Seek an interest by faith in his blood and righteousness for pardon and justification; then shall you be enabled to echo the language of the Apostle, and say with true thankfulness of heart, "being justified by faith we have peace with God, through our Lord Jesus Christ. The reconciled children of God are happy and obedient children; they have the promise of the life that now is and of that which is to come—blessings temporal, spiritual, and eternal.

CHARLES.

THE BIRTHDAY.

Copy of a Letter from a Mother to her Daughter.


——— I have again to congratulate you on the return of another birthday: perhaps not one has dawned on you with such settled peace, arising from the clear demonstration of the spirit of your adoption into the blessed family of God—a fellow citizen of the household in which you dwell as a child at home. Eternal praise to him who holdeth your steps in his good way, and bendeth your heart to the truth as it is in Jesus. More praise is due to the Father of our spirits than we render to him. Oh why are we so slow to praise? The enemy hath sown the tares of sorrow and discontent where there should be joy and gladness. But we have to bless God that we cannot live without Christ, that there is a continual tendency in our hearts after him and the rich enjoyment of his presence. The promises will be all fulfilled in their due season in our experience, as the Canaanites are by degrees driven out: he will therefore come to us in a way of discipline, and purge away our tin, taking away our dross by the consuming fire of his love, destroying Satan's work, and bringing every thought into captivity to the law of life and liberty in himself. That you may continually walk in the power of his Spirit is the earnest wish and prayer of your affectionate Parent, ———.

MISPENT SABBATHS.

THE Sundays of those who do not improve them to a good purpose will infallibly be perverted to a bad one. But it were still a melancholy account if we could regard them merely as standing for nothing, as a blank in the life of this class of the people. It is a deeply unhappy spectacle and reflection, to see a man of perhaps more than seventy sunk in the grossness and apathy of an almost total ignorance of all the most momentous subjects, and then to consider that since he came to an age of some natural capacity for the exercise of his mind, there have been more than 3000 Sundays. In their long succession they were *his time*. That is to say, he had the property in them which every man has in duration; they were present to him, he had them, he spent them.

Perhaps some compassionate friend may have been pleading in his behalf,—‘Alas! what opportunity, what time, has the poor mortal ever had? His lot has been to labour hard through the week throughout his whole life.’ Yes, we answer, but he has had 3000 Sundays; what would not even the most moderate improvement of so very large a sum of hours have done for him? But the ill-fated man, (perhaps rejoins the commiserating pleader,) grew up from his childhood in utter ignorance of any use he ought to make of time which his necessary employment would allow him to waste. There, we reply, you strike the mark. Sundays are of no value, nor bibles, nor the enlarged knowledge of the age, nor heaven, nor earth, to beings brought up in estrangement from all

right principle. And therefore we plead for the schemes and institutions which will not let human beings be thus brought up.—*Foster.*



MISSIONARY INTELLIGENCE.

Visit of the Bishop of Montreal—general view of the Mission.

The year 1844 will be memorable in the annals of this Mission, on account of the valued and self-denying visit of the Bishop of Montreal. His Lordship had long cherished the intention of making this visit, and the proposal was heartily seconded by the Society. The prior claims of his own extensive diocese, and the state of his health, however, prevented the accomplishment of that intention until last summer. The undertaking was an arduous one. The Red River is about 2000 miles from Quebec, and 'for 1800 miles of this distance the Bishop's only conveyance was the birch-bark canoe, his couch the lap of mother earth, and his only shelter a tent. And in this way, after traversing Lake Superior from its eastern to its western extremity, he had to pass 800 miles through a country inhabited, for the most part, by savages and beasts of prey.' Such is the description of the journey given in the Address presented to the Bishop by the Clergy of the Mission; and our Readers will doubtless agree with them in considering that 'the self denying zeal which stimulated, and the persevering industry which accomplished, this pious, noble, and arduous enterprize, entitle his Lordship to

our warmest acknowledgments of gratitude." It will be seen from the accounts which follow, that the result of the visit was most satisfactory; and there is every reason to believe, that, under God's blessing, it will greatly tend to the stability and extension of the Mission.

Account of the Visit of the Bishop of Montreal.

His visit has been of the most interesting description; and it is with the highest possible satisfaction, and the deepest thankfulness, that he is able to bear testimony to the Church Missionaries in that quarter. There are four good Churches under their charge; some of which, however, afford very insufficient accommodation for the congregations. One of these is purely Indian: the others are composed of Whites and Half-breeds, with a sprinkling of Indians, the Half-breeds greatly predominating. His Lordship confirmed, at the Red River, 846 persons; and there is reason to know that the number would have amounted to a thousand, had it not been that a proportion of the congregations were unavoidably absent on the Buffalo plains with their families, (it being the hunting season,) and other men were away with the boats sent to York and Moose Factory in Hudson's Bay. The whole Protestant population is rather above two thousand souls; deducting, therefore, the very large number of persons under the required age, those whom the Clergy for other reasons did not bring forward, and some few who had been confirmed in Europe, it will be seen at a glance how very few are the individuals who were not inclined to seek Confirmation at the hands of the Church.

His Lordship was also occupied in the examination and ordination of two gentlemen on the the spot—the Rev. A Cowley, who was admitted to Priests' Orders, and Mr. J. Macallum, M. A., in charge of a respectable School established originally under the auspices of the Church Missionary Society, who, under the very peculiar circumstances of the case, was admitted, on different Sundays, to the order of Deacon, and subsequently to that of Priest. Mr. Cowley has proceeded, since the Bishop's departure, to a Mission at the Manitoba Lake. There remain still three Clergymen at the Red River, one of whom is Chaplain to the Company. A fifth Clergyman of the Church of England has probably by this time arrived within the territory, who is to be stationed in Cumberland; and it is anticipated that the difficulties which have delayed the execution of the Late Mr. Leith's request towards the evangelization of the same quarter will shortly be brought to their termination, and that a sixth will then be added, together with an additional school. The day and Sunday Schools already established are flourishing, and have produced the happiest fruits. But there is an immense field open, calling for the extended efforts of the Church, and for the sympathies and the prayers of her people; and it is high time that measures should be put in train for affording the Episcopal Ministrations to the territory by other means than the flying visits—which must at best be 'few and far between'—of a Bishop perhaps a couple of thousand miles off, with a rude wilderness interposed, while his own diocese amply fills his hands.

A more particular description of the Bishop's indefatigable labours during his sojourn at the Red River is given in the following extracts from the Journals of the Rev. W. Cockran and the Rev. J. Smithurst—

Address from the Christian Indians at the Indian Settlement.

The business of the Clergy's Address having terminated, I next introduced to the Bishop a Deputation of twelve Indians, headed by the old Chief, to present their Address. It was read in Indian, by Mr. Cook; after which I read the following English translation—

To our Chief Praying Father from Montreal—

We, the Cree and Ojibbeway Indians, Members of the Church of England, wish to say a few words to our Chief Praying Father.

We thank you Father, for having come this long way to visit us. Our Praying Father told us that you intended to come two years since; but that you were taken very sick, and could not. Our hearts are very glad that you have come at last, and we thank God for sending you. We shall, with the assistance of the holy Spirit, try to do what you tell us. We thank the English people in English country, across the great water, for sending us a Praying Father, and for paying a Teacher to teach our Children. You see, Father, that nearly all our young people can read the Word of God. We now live very comfortably, and we owe all this to the good people in English country. If they had not pitied us, we should have been still Heathens. We pray every day for our great Mother, the Lady Chief, Victoria, and for her

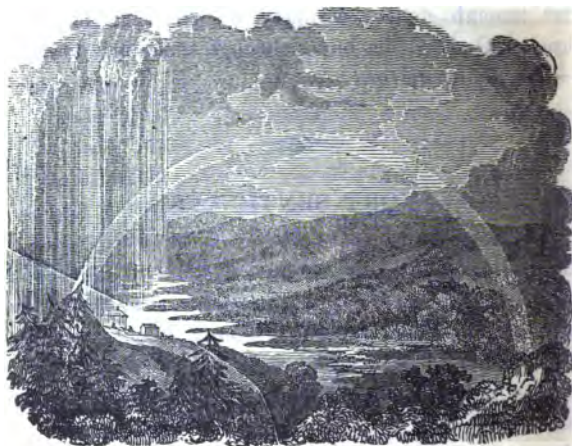
all inward thoughts of happiness in the pleasures of sense, the pride of life, or the mammon of unrighteousness, what can be the design of all this but as to fit us for, so also to assure us of, an eternal happy life just on the other side of death; for why should men be taken off their conceits of the things of this life if there were nothing better to be had, or if there was not an inheritance for souls more suitable and more enduring than what is to be possessed on earth? When the Spirit of Christ is given to quicken dead souls, this must be in order to an eternal life in heaven, which death cannot kill, nor the grave bury. If the soul that was dead in sin is made alive to God, and to live above the world, to what purpose is this if it had no connexion with an eternal happy life in heaven? Since man can answer all the purposes of this earthly, this animal life, as well without as with the same, it is evident this spiritual life infused into the soul, is to serve higher ends than what are attainable here, and less cannot be in it than the preparing the soul for a life of glory. When the Lord implants the principles of spiritual life in the soul, all its powers and affections are turned towards God, and it says of him, He is all my desire, and all my delight. And if death cannot kill those divine affections, nor extinguish such divine joys; and if they can go with a soul through death, it is evident they are so many pledges or beginnings of an eternal life in heaven; and when the leading Spirit of God is granted to believers, to what does it lead them hut to heaven—the Spirit of God can lead us nowhere but to himself; and if the Spirit lead us Godward and heavenward, and if that way

lies through death, we may be sure that the good hand of God will be on us through that dark valley.
—*Rev. W. Crawford.*

SHORT SENTENCES.

The reason why men of the world think so little of Christ is, that they do not look at him. Their backs being turned to the sun they can see only their own shadows; and are therefore wholly taken up with themselves. The true disciple looks only upward, he sees nothing but his Saviour, and learns to forget himself.

Suppose a number of persons standing by a river's side. They are invited to drink of the waters, but they are not thirsty and therefore do not desire them. At length they become thirsty, and they look around for a vessel to take up some water. But their vessels are all filled with some worthless useless thing, which as yet they are unwilling to part with. But as their thirst increases, they become willing to give up what is in their vessels in order that they may take up some water, and at last they empty their vessels of this rubbish, fill them with water, and so quench their thirst. Thus it is with sinners.



POETRY.

*"I will bless the Lord at all times, his praise
shall continually be in my mouth," Psalm xxxiv. 1.*

Sweet when the morning hours begin,
To bless thy name, give thanks, and sing:
Sweet in the day thy love to tell,
And on thy faithful promise dwell.

Sweet when the evening shades appear,
Into thy presence to draw near;
And feel, though night be dark and long,
Salvation is our strength and song.

Sweet, for each day this hope will cheer,
To trust and live in Jesu's fear;
Nought shall disturb the sacred rest,
With which the heaven-born soul is blest.

Rev. H. A. SIMCOX, (Pecheale-press,) Cornwall.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. III.]

MARCH, 1845.

[VOL. XIV.]

THE THIRTY-FIRST ARTICLE.

*Of the One Oblation of Christ finished upon
the Cross.*

When Jesus exclaimed from the cross, "It is finished!" we may justly suppose that his words had reference to the great truth contained in this important Article. The work was finished which his Father had given him to do. His humiliation for man's sin was finished. His life of undeserved but meritorious suffering was finished. And in every respect, excepting the very act of death itself, which immediately followed these words, his all-sufficient Atonement was perfectly finished. Nothing was left

for any one else to do : and nothing was left even for himself to do, but to crown his amazing love by that act of yielding up the Ghost, to perform which he came down from heaven. For it is truly said, that after his thus offering himself up as our sacrifice and sin-offering, and proving its acceptableness to his heavenly Father, and its complete sufficiency in his sight by resuming the life which he had laid down, ‘When he had overcome the sharpness of death, he did open the kingdom of heaven to all believers.’ The spotless Lamb of God had then taken away the sins of the world. The redemption effected by our Surety’s buying us with the price of his blood was complete ; the propitiation, making our peace with our offended Father, was unlimited and perfect—the satisfaction made by him to outraged justice for our many delinquencies was a full answer to its demands against us. “By one offering he perfected for ever them that are sanctified.” “We are sanctified through the offering of the body of Jesus Christ once for all,” Heb. x. 10. “He is the propitiation for our sins, and not for ours only, but also for the sins *of the whole world*,” 1 John ii. 2. Truly then does this Article declare, that ‘The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual ; and there is *none other* satisfaction for sin, *but that alone*.’ For “other foundation can no man lay than that is laid, which is *Jesus Christ*,” says St. Paul. And there is none other name under heaven given among men whereby we may be saved, but that blessed name alone. Christ



paid our debt, and Christ alone. No man trod the winepress with him ; but he sustained *alone* in all its fierceness the wrath of God against our numberless transgressions ; and no being else could thus sustain it, endure its vengeance, and pacify it for ever.

But this he did *once for all*, as many Scriptures teach us, when he offered up himself. 'Wherefore,' the Article concludes, 'the sacrifices of Masses, in the which it is commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.' For all such professed offering of Christ is clearly contrary to what Scripture teaches of his sacrifice and its effects. The blessed result of the covenant made by the death of Christ, says the Apostle, Heb. x. 17, is this, "Their sins and iniquities will I remember no more." On which he adds, "Now where remission of these is there is no more offering for sin."—No more need of it, they having been remitted already. 'From these, and many other passages of this Epistle,' says Whitby, (v. 18,) 'the sacrifice of the Mass, declared by the Trent Council to be a *true propitiatory sacrifice for sin* is utterly overthrown. For, first, from the words of the Apostle, "It was not needful that he should offer himself often, for then must he *often have suffered*;" (xi. 24—26;) it is very evident that Christ cannot offer himself but he must *suffer*. Since then they dare not say that Christ *suffers* in the Mass, neither can they say that Christ *offers* himself there. Secondly, from those words, "Without shedding of blood there is no remission," (ix. 22;) it follows,

either that the sacrifice of the Mass must be a *bloody* sacrifice, and so Christ's blood must be as often shed as he is *offered* in the Mass, or else that it obtaineth no remission of sin. Thirdly, this follows from those words, "By one oblation he hath perfected (that is, hath perfectly and fully expiated, and that) for ever them that are sanctified." For what necessity of, what value can there be, in doing that again which is *perfectly* and fully done already, and that for ever? And lastly, where remission of sins is so obtained by Christ's one oblation, that God will remember them no more, there is, with the Apostle, no more need of offering for sin; but by the blood of Christ, the blood of the New Testament, real remission is obtained; with the same Apostle, (v. 15. 17,) "There is no more need of offering for sin." And this would run to disprove the propriety of the term, '*unbloody sacrifice*,' applied by some Theologians to the Lord's Supper. For such a sacrifice, like that of Cain, has never, on Scriptural principles, possessed any atoning force or propitiating value with God. The Lord's Supper, however, is not a sacrifice, bloody or unbloody; but it is *the commemoration* of the one only necessary and allsufficient sacrifice that was offered on the Cross for the sins of the whole world. It is a feast, not on the sacrifice, but *on the emblems and representatives* of the Divine Victim. And we view it, not as a renewed offering up of Christ, or a crucifying of him for ourselves again, but as *the appointed means* whereby the souls of the faithful are strengthened and refreshed by all the various graces purchased for them by his precious blood shedding; or even, to

use the words of Alexander Knox, 'As the effective organ of a vital communication from the invisible but then specially present and specially operative Redeemer.'

The *only* sacrifice that Protestants then profess to offer is that of *prayer, and praise, and thanksgiving*, and that of '*themselves, their souls and bodies*, to be a reasonable, holy, and lively sacrifice unto God.' For there are none but *spiritual* sacrifices, says Justin Martyr, under the Christian dispensation. And to profess, or desire, to offer any other, in this age of the world, is truly and without compromise or reservation—plainly and without extenuation or palliation—declared in this Thirty-first Article to be, a 'blasphemous fable, and dangerous deceit.'

SHORT SERMON

"Israel shall be saved in the Lord with an everlasting salvation: ye shall not be confounded nor ashamed, world without end," Isaiah xl. 17.

This exceeding great and precious promise contained in my text is sure to be fulfilled; this glorious and magnificent prediction certain to be accomplished; taking it in the most comprehensive sense of the expressions it refers to the restoration of the Jewish nation to the God of their Fathers, to the coming in of the fulness of the Gentiles, and to the conversion

of every individual sinner, whether Jew or Gentile, who is called to the knowledge of the truth as it is in Jesus. In the preceding verse, the enraptured evangelical prophet Isaiah, in the full power of inspiration, foretells and denounces the doom of idolaters,—“They shall be ashamed and also confounded all of them; they shall go to confusion together that are makers of idols.” But, says he, “Israel shall be saved,” &c. The very essence of idolatry is, the loving and serving the creature more than the Creator, who is over all, God blessed for ever: whether men bow down to graven images made by human device, or whether they worship the great golden image which Nebuchadnezzar the king (the Prince of darkness) hath set up; adoring at the shrine of Mammon, forgetting that covetousness is idolatry, and that no covetous person hath any inheritance in the kingdom of God. But however this may be and this is, (for it is declared in a book which cannot err, it drops from lips that cannot lie,) yet, “Israel shall be saved.” If the calculating worldling, the carnal Jew, the idolatrous Gentile, *as such* must be overwhelmed with inextricable confusion, and descend into the depths of immeasurable woe, yet here is the contrast drawn by the pen of inspiration between Israel after the flesh and the spiritual Israel of God, between him that serveth God and him that serveth him not,—“Israel shall be saved.” Let us then consider,—

1. Who Israel is.

2. What is said of, to, and concerning Israel.

May the God of Abraham pour his Spirit abundantly upon us; may he be in us a fountain of water, springing up into everlasting life.

1. *Who Israel are.*—The Jewish nation were God's peculiar people, his in a covenant of national peculiarity, blessed with distinguishing privileges, elected from the rest of the world, to whom pertained the adoption, the giving of the law, the promises, and the covenants. But they sinned away their mercies, misused the Lord's servants, denied the Godhead of the Messiah, filled up the measure of their iniquities, ripened themselves for vengeance, crucified the Son of God, and wrath is come upon them to the uttermost! First they were destroyed by the Chaldeans; finally by the Romans; and for the last eighteen hundred years they have been wandering about the world as vagabonds, mixing with all nations, and yet distinct from any; a standing proof of the truth of Scripture, of God's infinite displeasure at sin. But "all Israel shall be saved." Brighter days are at hand! The Israel referred to in my text are the spiritual Israel of God: "He is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart; in the spirit, and not in the letter, whose praise is not of men but of God." The true Israel are God's people in the bond of the everlasting covenant of grace: they come and join themselves unto him in a perpetual covenant which shall never be forgotten: they are the true circumcision, made without hands, in putting off the body of the sins of the flesh through the circumcision of Christ: they are indeed circumcised with Christ, baptized into Christ, they live by him, on him, through him. He lives in them, is their

life; they are crucified with him, dead with him, buried with him by baptism into death, that like as Christ was raised from the dead to the glory of the Father, they also should walk in newness of life: they are raised together with him, planted in the likeness of his death, that they might be also in the likeness of his resurrection; made to sit together with him in heavenly places. They worship God in the Spirit; remembering that God is a Spirit, and that they who worship him must worship him in spirit and in truth; they worship him in the beauties of holiness; theirs is the worship of invocation upon him for all new covenant mercies; of adoration of his infinite perfections; of supplication for pardon and peace; of confession of sin; of acknowledgment of favours already received; with reverential awe, profound veneration, deep humility, fervent love, lively praise, they worship the Trinity in Unity, the Unity in Trinity, who are to be worshipped. In the spirit of his Son, in the exercise of faith, they ascribe glory, honour, praise and power unto him that sitteth upon the throne, and unto the Lamb for ever, looking forward to the glorious period, when they will be admitted within the veil, there their worship will no interval know: their rapture will be still on the wing. They rejoice in Christ Jesus: they always triumph in him: this is their privilege, although their harp is sometimes hung up on the willows: they rejoice in Christ their anointed Messiah, in Jesus their ascended Saviour, in his incarnate person, in his perfect work, in his everlasting righteousness, in his all-prevailing intercession, in his wonderful love, endear-

ing relations, encouraging offices, glorious titles, boundless fulness ; in him they rejoice with joy unspeakable and full of glory ; they rejoice in him who is the same yesterday, to-day, and for ever ; they attend to the express command of the Holy Ghost : rejoice in the Lord at all times, and again I say rejoice. They have no confidence in the flesh. Their own wisdom they account folly, their own strength weakness, their own courage cowardice, their own righteousness filthy rags. Vain they know is the help of man ; vain to rely upon on arm of flesh, to say at any time their mountain is so strong that it cannot be moved. Concerning their spiritual and temporal foes they confess they have no power to go against this great company that cometh against them, neither know they what to do, but their eyes are unto thee, O Lord. Vain is salvation hoped for from the hills, or multitude of the mountains. Truly in the Lord is the salvation of Israel : all their sufficiency is of God. Without Christ they can do nothing. This then is the character drawn of the Israel of God. Is this ours ? Do I not hear some poor weary and heavy laden sinner complain, Alas ! if things be so, I am weighed in the balance and found wanting ! I am not the true circumcision, for my heart is as hard as a stone. I cannot rejoice in Christ Jesus, only mourn after him. I cannot worship God in the Spirit. I fear I shall prove a hypocrite at last, and be a cast away. Where is that Christian simplicity, that godly sincerity, that unaffected humility, that deep spirituality, which constitute the Christian character ? And as for confidence in the flesh, I feel a proneness

to cleave to self, and a reluctance to submit to the righteousness of Christ. These are heavy complaints, and Satan knows how to improve them for his ends—to separate, if possible, your soul from Jesus, to annoy whom he cannot destroy.

As to the first complaint, if your heart was as hard as a stone you would not feel it, for there is no feeling in a stone: and the promise is, which seems to be even now fulfilling in you, “I will take away the heart of stone, and give the heart of flesh.” As to the second, that you cannot rejoice in Christ Jesus, then, if as you say you mourn after him, you are sowing in tears, and shall reap in joy. Light, the light of peace and comfort, is sown for the righteous, and joy for the upright in heart. Some return to Zion with singing and with joy, some with mourning and weeping. As to the third, that you fear being found a hypocrite at last, no real hypocrite has any such serious apprehension. As to the last, your proneness to cleave to an arm of flesh, our propensity to this will cleave as closely to us as our shadow until we put off mortality. Still, do you not abominate yourself, and long to be found in Christ? Then be of good cheer; soon you may hear the delightful words of peace and consolation whispered by the Spirit to you—Son or Daughter, “be of good cheer, thy sins be forgiven thee.”

(To be Continued.)

MISSIONARY INTELLIGENCE.

Madras and South-India Mission.—Tinnevely.

I may say of the Congregations generally that they are in a favourable state. The attendance at Morning and Evening Prayers is satisfactory, and the progress of the people in Christian knowledge is gratifying. One hundred and sixty-four adults and one hundred and forty infants, or persons under twelve years of age, have been baptized during the year, and 124 admitted to the Lord's Supper. The attendance at the Lord's Supper at Meignanapooram averages 110, and at Pragasapooram 125. Moreover, 293 souls have been recovered from Heathenism, and to the present time have remained steadfast. Many of them are connected with families which have been for some time under instruction, and baptized; and this is one way in which our converts from Heathenism must necessarily increase. The Christians are most anxious that their relatives should renounce idolatry; and if they do not, the result often is, that they entirely separate from them, and form new connexions among the Christians of other villages.

The people of various villages have most laudably exerted themselves this year in the erection of more suitable places of worship. In six different villages very creditable places have been erected, and four Churches, not completed last year, have been finished. Though these buildings have no claim to ecclesiastical architecture, they are nevertheless spacious and well ventilated rooms, from 30 to 40 feet long, by 18 or 20 wide, with walls 10 feet high, and a neat olei

roof, lined with mats. The people of the village in which such a Church has been erected have uniformly contributed according to their power, and in some instances, I may truly say, beyond their power, independently of their Annual Subscription to the Church Building Fund of the District. I confess I am astonished to find that they are willing of themselves to do so much.

I have met among the people with many instances indicative of correct Christian feeling and simple piety. I may mention the following, as one with which I felt much affected. In examining the Candidates for Baptism, I asked a man, after having heard him repeat the Creed, Lord's Prayer, and Ten Commandments, what was specially necessary in order that we might receive the spiritual benefits conveyed to us in baptism? His answer was to this effect; 'A heart imbued with faith.' Upon which I remarked, 'Now then, the great question is, Have you such a heart?' The man paused. He no doubt feared that if he answered in the negative baptism would be denied him. On my repeating the question, there was an evident struggle in his mind, and at last he said, with considerable emotion, indicative of great humility, 'How can I venture, Sir, to say that I have such a heart.'

Another man, in relating some ordinary matter, happened to mention that his father-in-law, still a heathen, had great respect for Christianity, and had punished the children for behaving improperly while he was saying grace before taking food at his house. Here is an instance of a Christian confessing Christ

in the house of his heathen relative, and that confession respected.

Suggestions to aid a Truthful Estimate of the present Results of the New-Zealand Mission.

We close our present notice of this Mission by appending some important remarks which occur in the Letter of Mr. Kissling, and which will assist us in forming a right judgment respecting the real character of the work of conversion which is carried on among the interesting Natives of New Zealand.

‘There are two distinct points from which the character of the New Zealanders must be viewed. One is through the medium of their former cruel, savage, warlike, bloodthirsty disposition; contrasted with their present softened, teachable, quiet, and industrious state of mind. In this point of view the conduct of the New Zealanders is indeed a matter of astonishment and praise, and the exclamation is forced upon us—What has not the Lord of glory wrought in these men! On the other hand, if you compare their lives and general conduct with the lofty standard and discipline which the Saviour raised for his people, born anew through his Spirit, there are many blemishes and deficiencies which cause your Missionaries to mourn and pray. Hence it comes, that conflicting or even contradictory accounts are presented to the public at home concerning the New-Zealand Mission. One individual looks on the Natives from this point, and complains of inconsistencies and defects; another sees them from another point, and exults and rejoices.

But to me it appears that the proper way of estimating the success of the Mission in New Zealand is to bring both points together, and thence take our view: that is, to remember the savage state of these people a few years ago; to regard their position at the present day; and to compare their existing infancy to a "perfect man—the measure of the stature of the fulness of Christ." Thus we obtain a fair picture of his Church in these interesting islands; a Church over which we rejoice, but with trembling. Perhaps we expect too much at once: we look for fruit while the tree is yet tender, while it has but commenced to shoot forth its branches. I have been lately much struck with the practical parts of the Epistles of St. Paul, who well knew the Gentile corruptions. While he propounds the most stupendous mysteries of the Gospel in the first parts of those Epistles, he adds such admonitions as, "Lie not one to another; Be not drunk with wine; Let him that stole steal no more; Let no man defraud his brother," &c.—admonitions which, at first sight, would seem almost superfluous to such distinguished congregations. It teaches me at least this lesson—not to suppose that, because a nation has formally "put off the old man," such remains of corruption can no longer exist among them. Here is humiliation! here is exercise for patience! here is occasion for unceasing prayer, watching, and labours! May the Lord grant these things to us in an abundant measure!"—*Church Missionary Record.*

CONVENT EDUCATION.

Some idea of what Convent education is, may be gathered from the following simple narrative. The facts are given, as lately told me by a young woman from her personal experience and knowledge. She lives at present in St. Giles, London.

‘ At the age of seven years, deprived of my mother, I was entrusted by my father (a Protestant in profession !) to some Roman Catholic gentleman in London, who offered to provide an education for me at a convent in Spain. Thither I was consequently taken. With one exception, I found all my companions there of British birth. Among them there was one young lady from Ireland, considerably my senior, who from the first took a motherly care of me. She had no sympathy with the religion of the place, having been educated in abhorrence of Popery, (probably by her mother who was a Protestant,) and brought within convent walls only by the hard compulsion of her father, who was a Roman Catholic. As far as opportunity allowed her, this young lady tried to shew me the sinfulness of the superstition around us, and to cherish in me the love of Gospel truth in its purity. She had one little volume kept by her as a secret treasure. I knew not its title, but only that it was some Protestant book. All her care of concealment did not prevent its falling one day into the hands of the Abbess, who in quick anger committed it to the flames. Robbed of her most cherished property, she exclaimed, ‘ Though you can thus snatch the written truth from my hands, you cannot take the living truth

from my heart, nor tear thence the knowledge and love of God my Saviour.'

Having passed her novitiate, and repelled all solicitation to take the veil, she rejoiced in the glad prospect of a release. Her father came to remove her. Overjoyed to emerge from the region of darkness, in which she had for seven long years sorrowed, and to gain once more the light of a world on which truth's rays are allowed to fall unobstructed, she exclaimed with fervour, on passing with her father from under the Convent gate, 'Thank God, that now I have found deliverance from the Popish, devilish practices of this place.' 'Have you not yet forgotten your Protestant language?' was the father's hasty reply. 'No,' she rejoined, 'and I never can.'

With this her father harshly thrust her back, declaring that to her hated confinement she must once more return. The broken-hearted creature survived this cruel ruin of her hopes only a few days. She died, leaving in *me* at least one sincere mourner. Her kind concern for me had engaged all my affections. To her teaching, by God's blessing, must I trace my preservation from the poison of a wicked training. At her death, about two years of the seven appointed as my term of residence had yet to run. Much did I miss my kind instructress during that time. Little or no literary education was given to us. Besides the Roman services our beads were all we had for books; and on leaving the Convent, I had scarcely learned to read.

We were each required to frequent the confessional, and had *there* awarded to us the punishments which

the misdemeanours acknowledged were considered to deserve. Our chief punishments were prayers; and sometimes a higher delinquency than usual had to be atoned for by a painful walk with bared knees on a brick pavement, for a prescribed number of times, round a certain image, of which all I knew was, that it represented some goddess! Wretched as such reigning ignorance and superstition make the place of their dominion appear, comparatively nothing of its iniquity is known, while the revolting practices witnessed by the walls of that Spanish Convent remain untold. But my lips could not bear the pollution which a detail of the midnight debauchery that *there* prevailed would bring on them. Our most abandoned streets do not witness darker deeds than were perpetrated in this '*religious house*,' with its *spiritual* instructors and confessors chief actors in the horrid scenes!'—'*The British Protestant*.'



A THOUGHT ON GOD'S PROVIDENTIAL GOVERNMENT.

The greatest Princes often undertake the most mighty actions, and plan the most splendid schemes without giving any reason for so doing. Augustus imagined all he accomplished heightened the glory of his name, and the renown of his reign; and his commands, through orders more powerful and absolute than his own, served the accomplishment of prophecies that were unknown to him; to the birth of a King whom he never knew, and to the establishment

of a Monarchy which subjected his own as well as every other kingdom. This happens in all ages, at every period of time, though few give heed to it.




REPENTANCE RENEWED BEFORE RECEIVING THE LORD'S SUPPER.

Wherein stands this renewing of Repentance ?

First, In a fresh examination of our hearts, to find out our sins and corruptions. We saw before that we must examine our graces ; but that is not all, there must be an examination of ourselves for our sins. That Lam. iii. 40, " Let us search and try our ways," is to be done in our renewed repentance before this Sacrament. Better we ourselves search and make enquiry, before we go to Sacrament, than God should enquire after our iniquities, and make a search after our sins at the Sacrament. Job complains, (x. 6,) " That God enquired after his iniquity, and searched after his sin." That is a sore thing. We can look for no better at the Sacrament if we have not done it before we come thither.

Secondly, In a solemn *confession* of sins, with deep *humiliation* for them. This confession, let it be full and bring out thy sins, as they took the vessels of the Temple " by number and by weight," Ezra viii. 34. By number first: charge thyself impartially with all the sins thou canst recall. So let thy confession be full in regard of enumeration, Lev. xvi. 21, " All their iniquities, all their transgressions." Then by weight: so let thy confessions be full in regard of

aggravation; make them as great and as foul in their natures and circumstances as thou canst, Psalm xxv. 11, xl. 12, 2 Sam. xxiv. 10. And thus haply may we understand that place, Levit. xvi. 21, "He shall confess all their iniquities, and all their transgressions, in all their sins:" not only their sins, but all their transgressions in their sins: that is, he shall not only confess their sins, but he shall aggravate their sins, by laying open how many transgressions were wrapped up in their several sins, and how many transgressions were in the several circumstances of their sins. The laden soul is called to come to Christ, is promised ease and refreshment: and this promise is made good in the use of this Sacrament. As therefore we would be in the number of those whom Christ calls, and to whom he promises ease and refreshment; yea, as we would have this ease and refreshment in the Sacrament, so come with laden souls as much as we can. The heavier and the weightier we make our sins in our confessions, the likelier they are to unload us. And let thy confessions be with deep humiliation; let them be dolorous confessions, with grief and sorrow for sin, and from a sight and sense of it. Labour to see and feel thy sin, and sight and sense of it will work sorrow for it. Sight helps to sorrow: as in that case in Lam. iii. 51, "Mine eye affects mine heart." So it is true in the sight of sin: the eye that sees sin affects the heart: feeling of sin helps to sorrow. The weight of it felt will bring the heart to sorrow in confession. David's confession was with sorrow, Psalm xxxviii 18, "I will declare," that is confess mine iniquity: but how shall this confession



be qualified ? "I will be sorry for my sin." How comes he by his sorrow ? Surely by that, verse 4, "For mine iniquities are gone over mine head ; as an heavy burden they are too heavy for me." What can make the heart more heavy than when it feels the heaviness and weight of sin ? So should a man carry himself in his confession before the Sacrament as Ephraim did in that confession of his, Jer. xxxi. 18, "I have heard Ephraim bemoaning himself." Make thy confessions before the Sacrament bemoaning confessions. Let our confessions be never so long and so large, never so exact and particular, yet if done without sorrow, it is but an historical confession. It is all one as if a man should come and tell God a story, or a long tale of his sins. God doth not require our confessions before the Sacrament to tell him that which he knows not ; he knows our sins better than we ourselves ; but that in our confessions we should have our hearts sorrowfully affected for them. Be sure therefore, before thou come to the Sacrament, to renew thy repentance in confession : one sweet advantage shalt thou have by it among others, and that is this—our self-accusations in our confessions will be a prevention and a disappointment of Satan's accusations against us. The devil, even at the Sacrament, will be laying in against us ; it is good therefore to take a course to defeat him. He will be pleading against a man, Lord, shall this man be welcome to thy Table ? shall he receive the benefit of thine ordinance ? He hath done thus and thus ; I can lay to his charge these and these sins. Thus by his accusations will he seek to put in a bar against

a blessing upon us. Now when a man before the Sacrament renews his repentance, and hath in his confessions brought in the accusations against himself, Satan is prevented: for then we do, as I may say, furnish the Lord with an answer to stop Satan's mouth: for then will the Lord be ready to answer for us, 'Why Satan, thou accusest this man of nothing whereof he hath not already, to the full, accused himself: he himself hath accused himself of all this already. Thou comest too late, all thine accusations shall be no bar to my blessing.' The elder brother's nose swells at his Father's kindness and goodness to his prodigal brother, and therefore he rips up all his courses, and throws the filth of them in his face, that he was one that had devoured his Father's living, "and had spent it among harlots," Luke xv. 30. And this he doth now whilst they are at the feast, at the fatted calf, and good cheer. Yet all this doth the Prodigal no hurt,—the music ceases not, the feast is not broken off, nor he thrust out of doors again. And how comes it about that this did him no hurt? Because the Prodigal had prevented his brother; he himself had accused himself to the full in his confessions when he came to his Father; and so, by his own confession, had took out the sting and poison of his brother's malicious accusation. So will the devil be snarling against, and picking quarrels against men, even in the feast-time; but he comes too late to do them hurt, if they themselves have first put in the bills of their own endictments against themselves, in their confessions, before their coming to the Sacrament.

Thirdly, In *judging* and *condemning* ourselves. This the duty instanced in St. Paul, (1 Cor. xi.) especially in judging ourselves unworthy the favour and honour of coming to the Lord's Table. "Lord, I am not worthy, (says the Centurion,) that thou shouldest come under my roof;" so should we acknowledge our utter unworthiness of coming under the roof of God's house, much more of coming to his Table. We should judge ourselves unworthy of such fellowship with God. And the more unworthy we judge ourselves, the worthier guests shall we be in the Lord's acceptance.—*Dyke*.

God has closely connected the means with the end, as he has also the precept with the promise ; but still a certain state of heart is needed to attain the blessing. The understanding may be well furnished with Gospel truth, and yet the heart remain destitute of Gospel grace. We ought, and it is our privilege, and should be our desire, to lay out our time and talents, however small, for Christ and the good of souls ; but in doing this we must look to the spring, the motive, the principle of action. This cannot be too deeply or too frequently impressed upon the mind. All must flow from faith in the Saviour. All must be the genuine expression of ardent love to him. All must be directed simply to his glory. Self must be annihilated. Pride must be crucified. The praise of man must be disregarded : and Christ, and Christ alone, must be seated on the throne of the affections.—*Christina Meditations*.

ON PSALM XVII. 15.

On my pilgrimage below
 Hungring, thirsting as I go
 Through the desert far and wide,
 How shall I be satisfied ?
 Wells and fountains are in vain,
 Soon my mouth is parch'd again;
 Perishable bread I've tried,
 But it never satisfied !
 Jesus, I would quench my thirst
 Where the living waters burst :
 Till I drink that heavenly tide
 Ne'er shall I be satisfied !
 For the bread of life I pine;
 Give me nourishment divine !
 If I feed on aught beside,
 How can I be satisfied ?
 Rugged and defil'd my dress,
 Clothe me with thy righteousness ;
 Lamb of God ! my vileness hide,
 Then will God be satisfied.
 Lead my feet that they may press
 Onward unto holiness,
 At each step with grace supplied,
 May I not be satisfied ?
 Jesus, unto thee I call,
 Be my Lord, my God, my all !
 Then in life, whate'er betide,
 Shall I not be satisfied ?
 And, when this poor life is o'er,
 Shall I thirst or hunger more ?
 No, for by my Saviour's side
 I shall then be satisfied !
 Then his glories I shall know,
 Then his love shall overflow—
 While in that eternal tide,
 Oh, I shall be satisfied !

Rev. H. A. SIMCOX, (Penheale-Press,) Cornwall.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. IV.]

APRIL, 1845.

[VOL. XIV.]

SHORT SERMON.

"Israel shall be saved in the Lord with an everlasting salvation: ye shall not be confounded nor ashamed, world without end," Isaiah xl. 17.

(Continued from page 59.)

2. Let us consider next, *the promise made to Israel*,—"Israel shall be saved." It is not a *may* be, but *shall* be. When God says shall, who dares to say, shall not? "Hath he said, and shall he not do it? hath he spoken, and shall he not make it good?" Heaven and earth shall pass away, but not one jot or tittle of his word shall pass away. "Israel shall be saved *in the Lord*." Salvation, this is the

blessing of incalculable worth: in the Lord, this is the way to its blisful enjoyment. Salvation by grace for glory, from sin to holiness, from bondage to freedom, from darkness to light, from death to life, from earth, from hell to heaven, from the lowest hell to the highest heavens, from the depths of immeasurable woe to the heights of the most exalted felicity; salvation from the curse of the fiery law, from the wrath of a provoked God, from the accusations of the Prince of darkness, from the condemnation of avenging justice, from the forebodings of a guilty conscience, from the dominion of corruption, from the slavery of the world, from the bitterness of death, from an abiding imprisonment in the grave, from the torments of hell, from the very being of sin, in that happy hour, when they shall be delivered from the bondage of corruption into the glorious liberty of the saints in light. This salvation, which is wholly of grace from first to last, in its contrivance from eternity, in the purpose of the eternal Trinity, in its execution in time in the person and on the cross of the eternal Son, in its effectual application to the heart by the eternal Spirit, in its experience in the soul, in all its stages in the believer's heavenward course, in its final consummation in the complete unutterable, unending felicity of body and soul in the New Jerusalem, belongs to God's Israel, and is in the Lord. Salvation is of the Lord: in him, through him, to the praise of him. Surely shall one say, "In the Lord have I righteousness and strength." In him shall all the seed of Israel be justified, and shall glory. One shall surely say this: and who is

this one? The universal Church, Christ's love, his dove, his undefiled, who is but one, and each individual of that glorious body shall say the same. "One shall say, I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."

"Israel shall be saved, in the Lord."—They *have been* in the past tense; they *are* in the present tense; they *shall be* in the future tense, saved! They have been: "He hath saved and called us with an holy calling, not by works of righteousness which we have done, &c. and hath made us meet for the inheritance of the saints in light." They are: "By grace are ye saved." They shall be: "Israel shall be saved:" their souls shall be saved from hell, their bodies from the grave, both from endless death, both for endless life: their bodies from all danger, their souls from all sin; both from hell, both for heaven. They shall be saved.—They shall be saved by power, the power of Omnipotence; by price, the price of Jesus' blood; by right, the right of redemption.—The two immutable things in which it is impossible for God to lie, the Counsel and the Oath, are their security. And having fled for refuge to Jesus the only hope set before them, they are safe in him, as was Noah in the ark, or Jeremiah and Baruch when the Lord hid them. But what is the nature of the salvation with which Israel shall be saved? An everlasting salvation. Why so? He who saves them is an everlasting Saviour, from everlasting to everlasting. He hath obtained eternal redemption for them that obey him.

"Lift up your eyes to the heavens, and look to the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old as a garment and they that dwell therein shall die in like manner; but my salvation shall be for ever, and my righteousness shall not be abolished." This salvation is everlasting in its *plan* before time, in its continuance after time; in all its glorious consequences, in its being the new birth-right of all the heirs of salvation in all ages of the world, until time shall be no more. We read of everlasting joy, everlasting righteousness, everlasting life, everlasting light, everlasting consolation, everlasting strength, everlasting kingdom, everlasting covenant, everlasting foundation. And believers in Jesus are and shall be saved in Jesus with an everlasting salvation from all possible evil, and for all possible good, for a kingdom which cannot be moved, for a crown which fadeth not away. The hills, although perpetual hills, shall bow, and the everlasting mountains be driven asunder, but God's salvation shall be for ever, and Christ's redeemed shall long enjoy the labour of their hands: they shall never perish, nor shall any pluck them out of his hand. They shall never be confounded nor ashamed, world without end. Believers in Jesus shall not make haste; they shall not be driven into inextricable confusion, they shall not be put to shame. Shame and confusion of face will be the portion of the finally impenitent for ever. Some, we are told in Daniel, shall awake to shame and everlasting contempt. Confounded be all they that worship graven idols. The wicked shall inherit shame, but

God's Israel shall never be confounded nor ashamed. "And now, little children, abide in him; that when he shall appear we may have confidence, and not be ashamed before him at his coming." Being not ashamed of the gospel of Christ, which is the power of God unto salvation unto all that believe, and confess Christ before men; not being ashamed of him and his words in this sinful and adulterous generation, he will confess them, and not be ashamed of them when he shall come in his glory. Then the shame of the Cross shall be removed, the rebuke of his people will he take away from off all the earth: for shame they shall receive glory, for contempt honour, for a cross a crown. When desolating judgments sweep the earth, they shall be safe; nor, as one says, in worlds of ruin shall these be lost. When sword, famine, pestilence, fire, shall pour vengeance far and near, they shall not tremble. When the angel of death smites them, it shall be but the touch of the angel's wand which smote Peter on the side, and was to him the signal of release. In the day of eternal judgment they shall stand undismayed on the ashes of a burning world, and say, We are safe. Who shall lay any thing to the charge of God's elect? they shall surely live, they shall save their souls alive; they shall survive the groans of an expiring universe, and the crash of worlds; they shall enjoy the tremendous scene, and triumph in the astounding sight. He who loved them before the world was, who loves his own which are in the world, will love them unto the end of the world in time, and world without end in eternity. And what will be

the acclamations of joy, what the hallelujahs of praise, what the jubilees of exultation, when all the ransomed Church of God shall return to Zion with songs, and everlasting joy upon their heads? they shall obtain joy and gladness, and sorrow and sighing shall flee away. Can we anticipate in hope that joyful day when Jews and Gentiles shall form one fold under one shepherd, Jesus Christ? when with Abraham, the Father of the faithful, and all his chosen seed, we shall sit down at the marriage supper of the Lamb. Then let us exert our utmost, strain every nerve, stretch every power to hasten on that glorious period, when all Israel shall be saved in the Lord. Let us remember, that our text looks with an aspect of peculiar benignity upon the dispersed house of Judah, God's ancient people, the descendants of Abraham. Are we not under pressing obligations to consider the wants, the calls, of the thousands, the millions, of Judah and Ephraim, who are wandering about without a teraphim, a teaching priest, a sacrificing altar; a byeword, a proverb, a taunt, a hissing, a reproach, an astonishment; an awful demonstration of the truth of Scripture, of God's infinite displeasure at sin, of their national guilt, the murder of the Son of God, &c. Are they not a standing proof of the truth of Scripture, and that the word of prophecy must be fulfilled? But brighter times are at hand. The striking prediction of Zechariah will ere long be fulfilled in the conversion of that rejected people, "I will pour upon the house of David, and the inhabitants of Jerusalem, the Spirit of grace and supplication; and they shall look upon

him whom they have pierced, and shall mourn for him, as one that mourneth for an only son, and be in bitterness for him as one that is in bitterness for a firstborn." I plead in behalf of Israel this morning, and beseech you to intreat the Lord whose is the silver and the gold, the earth and the fulness thereof, and the cattle upon a thousand hills, to open your hearts, that you may open your hands and your pockets, to contribute to the utmost in your power in behalf of the Society for Promoting Christianity among the Jews.

We owe much under God to the Jews, as the depositories of the Scriptures of truth. Who were the honoured instruments chosen and inspired by God the Holy Ghost to write the sacred Scriptures? Principally Jews. Who was Moses who wrote the Pentateuch? A Jew. Who was David who wrote most of the book of Psalms? A Jew. Who wrote the book of Daniel? A Jew. Who wrote the Gospels, the Epistles, the Revelation? Were they not Jews? Who died for sinners, who intercedes for transgressors at the right hand of God? An Israelite indeed; the Lord Jesus, of the tribe of Judah. Have we not the most glorious predictions of Israel's restoration, if not individually, at least as a body unto the God of their Fathers? Must not the two dry sticks, the ten tribes of Israel and the two tribes of Judah, soon form one: no longer however dry sticks, fit only as fuel for quenchless flames, but, like Aaron's rod, to bud, to blossom, to bear fruit, which shall cover the face of the earth; and, like the little grain of mustard seed, grow up into a

tree large enough to shelter under its boughs all the nations of the globe? Does it not seem from some remarkable expressions in the 11 chapter to the Romans, that the Jews when converted will be made use of as the instruments of the conversion of the Gentiles? how, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" Shall not the natural branches be grafted into their own olive tree? Although they were broken off because of unbelief, yet, if they abide not in unbelief, they shall be grafted in; for God is able to graft them in again. O then, let Jerusalem come into your mind: pray that a nation may be born in a day. Remember too, that in the use of means, in answer to believing prayer, the Lord brings to pass his mighty purposes, and works his Sovereign will. Think of the prospects of the Jews at this very time. —A Bishoprick for Israel established in the holy land; a Christian Bishop pursuing his labours of love with persevering patience, the Jews almost universally appearing to give up hopes of the coming of their Messiah; the tide of peculiar feeling is in their favour, some grand crisis in their history is expected. Come over then and help them. Pray that the veil of blindness may be rent from their eyes, the stone of unbelief rolled from their hearts, and that all Israel may be saved, in the Lord, with an everlasting salvation; that they may never be ashamed nor confounded, world without end. Amen.

R. L.

MISSIONARY INTELLIGENCE.*West-Africa.—Native Contribution to the Society.*

July 8, 1844. One of our Communicants, who is also a very respectable man among the inhabitants of Wellington, came to day to inform me that all the Communicants, and Candidates connected with our Church wanted to make a voluntary contribution to aid the Church Missionary Society in their blessed work. 'What you spoke at our last monthly meeting, of the good deeds of others towards the Society,' said he, 'has caused us to follow their example, to assist the Society as far as we can. We are only waiting for you to appoint us a day for making a collection.' I told him, 'Very well;' but I delayed for some time appointing them a day, on purpose to prove whether they were in earnest about it or not.

Aug. 3. Having been again reminded concerning the collection to aid the Church Missionary Society, I now thought it proper to comply with their request, and so appointed to-day for that purpose. We were thus assembled in the Church, and nearly the whole of them personally appeared: those who were sick and could not come, sent their money by their brethren. Thus we commenced our happy meeting by singing a hymn, and then offering up a prayer. After this, I stood up and addressed the assembly, and said, that what they were about to do would be good for nothing unless they offered it with all their heart. In their reply, they said that nobody compelled them to it, and that they simply agreed together to show their love and gratitude, above all;

to God, and also to the Society. The collection was then made—no less than 3*l.* 2*s.* 8*d.*, which I have since delivered to the Rev. N. C. Haastrup.

A Native Schoolmaster's visit to his Friends.

Nov. 30. After breakfast I left Becksley, and reached my father's between nine and ten o'clock. I was now among my family. They were very, very glad, beyond expression, and shouted for joy, when some were leaping for gladness, especially the younger brethren and sisters. I promised to answer every question they shall put to me hereafter; but I wished for silence for some time, during which I wished to tell them something of greater importance, which I have learnt, and which I dare say they never heard before. No sooner had I said this than they brought mats out from the sleeping houses to the sitting one: every one sat quietly down ready to hear.

As soon as I concluded with prayers in Basse, many of them wondered, and asked me whether that was the way to speak to Him—meaning the prayers. My father replied, that more than twenty years ago he heard this very matter spoken by a White Man, who came to this country with some of our countrymen from Sierra Leone. Immediately I recollected that I had read the Journal of Mr. Cates, who came to this country at that time with the Native Teachers, William Davies and William Tamba. I was then a small boy, and Mr. Cates was the first White person that ever I saw. On inquiry, I learnt from my father that I was about eight years of age at that time.

Many who were present were glad to hear when I spoke of the Saviour, especially in Bassa. But one of my sisters said she wanted to hear no more of the great matter, because it made her heart to tremble. At the moment, my mind was greatly impressed with the greatness of the obligation under which I am as long as I live; I mean, the obligation for their instruction. I told her that she was the fittest person among the hearers to hear it more. 'My son,' said my father, 'this is a very good matter, and ought to be spoken at all times to us before our hearts be right; and if not, we shall forget it all again.' I told him to believe that God is good to us in every thing. He will surely provide them teachers in time to come.

When I saw that my country people were highly interested everywhere to hear the Word of God, I employed myself the more by going out among them in different towns, especially on the Lord's day, to impart unto them religious instruction. There is generally among them a great desire after instruction.

Feb. 23, 1844. I ventured to tell my friends that I was ready to return to Sierra Leone. Every one was in opposition to my going back; but when they saw they could not prevail on me to stay, they wished me to explain to them the reason, because they could not see why I should turn a deaf ear to the invitations and crying of my people after me to stay. They said also, that if it be on account of my School in Sierra Leone they would give me plenty of children. I told them that it was not because I have no feelings for their spiritual welfare, but because I could not,

when I consider I can do nothing without the kind Society, by whom I was raised up, and by whom also much has been done for me. Having promised to tell all they said to my superiors at Sierra Leone, and they also begged me not to make me ashamed, but to do as I promised, I jumped into the boat, and so departed.—*Church Missionary Record.*



THE CHRISTIAN LIFE.

As Christians, the lives of some are too easy; we have so much of this world's goods that we forget we are here but as strangers and pilgrims; we are so at ease that we look not to Jesus Christ as our spirits resting place; we dwell in so much security that we fly not to him as our refuge; our wants are so well supplied that we scarcely know what a life of faith means; self denial makes but a small part of our religion; we know little what it is to take Christ as our all-satisfying portion; and to count all things but dross for his sake. No wonder then that we go on our way mourning; assuredly we have no right to expect that holy and abiding joy which those early Christians enjoyed, who eat their bread with groans, and mingled their drink with tears, whom nothing disheartened, to whom loss of fortune, friends, cold and hunger, and the sword were welcome, so that they might be found in Christ. Let us not then be gloomy or cast down in looking at the times of trouble which seem to be approaching; should the Captain of our salvation call us to suffer for his sake, he will

arm us for the conflict, so we shall be happy through any fiery trial.

Temperance.—Having the desires and inclinations under due regulation and controul—the discipline of the heart.



PARTY SPIRIT.

WE read of a certain king in olden days who was in the habit of taking poison in additional doses at intervals of time, until he had so habituated himself to its pernicious effects as to be able to take any quantity without being injured by it. What history tells us of this prince, and his poison, we may now say of all men of *party spirit*, under whatever denomination they may be classed—such as may be found in too great a number in the Church, even in the truth itself. All are so insensibly habituated to

mix up with their religious life so many ingredients,—in disputes, dislikes, and prejudices, that they now, to use the Scripture expression, drink them down like water.—Warfare in publications, warfare in the bosom of the Church, warfare between congregations and their Pastors, warfare in every thing! We would not desire to particularize, but we think what we say may be applied to all in some degree or another. It cannot be denied, that our Christian world, or at least the so called religious world, is plunged into an atmosphere of evil which it little perceives—because it hath so long breathed in it: and the cause of this illusion is, that the foundation upon which it works is holy—its web is the Bible, its threads of gold, of silk, its fine linen or coarse wool, are its works, writings, predictions, and in fact its energies of every kind. But alas, how often are the patterns it brooders influenced by party spirit, vanity, or egotism—as were the ancient labours of the Crusaders in the Holy Land, who believed their strokes to be blessed by heaven, merely because they were aimed in the name of GOD!

Then what says the world, when the shrill voice of these internal discussions reach its ear? what says it when it beholds anathemas hurled, false intentions imputed, pious efforts countermined by religious disputes? The world cries no longer, with the Pagans of the first century when they saw the Christians, “See how they love one another;” but it says and repeats, ‘See how they hate one another!’ and this world contentedly remains outside the pale of our Church, quite persuaded that it is not worth the while to believe more, and at the same time act no better.

We might well, in the proud superiority of our faith, (and I here speak of the faith of all,) we might well in this proud superiority, say that the world does not understand that the evil proceeds not from us; but they can no less fairly answer that the evil proceeds from both: if our adversaries do the evil, *we* do not neutralize it; the battering-ram of their hatred is not softened by the cushion of our charity, but rebounds again as from a wall of adamant!

Oh! could we see ourselves in a glass, without being aware that it was our own character we looked upon! Could another Nathan retrace our own history to us, under a different name, how stunned must we be with the blow of his sentence, "Thou art the man!" Let us then stop, and hasten to alter our course; we may be sure these altercations are not right,—the world tells us so, our own heart tells us so; and if we still doubt it, the Word of God tells us so. Let us not say that the work of the Lord is bound, it is our's which is, which must be, and which will still continue to be, while this spirit remains. Let us complain no longer that the world is so wicked; let us shew that holiness in our conduct which we give in the lessons of our lips; let us not cede to the world that talisman of unity, which is at once our strength and defence; but laying aside all party feelings, make common cause against our common enemies; that so, as "a city that is at unity with itself," we may confidently bid defiance to the *always united* attacks of our foes, from whatever quarter they may proceed.—*L'Esperance.*

AFFLICTION.

Consider that afflictions are oftentimes the occasions of great temporal advantages ; and we must not look upon them as they sit down heavily upon us, but as they serve some of God's ends, and the purposes of universal Providence. And when a prince fights justly, and yet unprosperously, if he could see all those reasons for which God hath so ordered it, he would think it the most reasonable thing in the world, and that it would be very ill to have it otherwise. If a man could have opened one of the pages of the Divine counsel, and could have seen the event of Joseph's being sold to the merchants of Amalek, he might, with much reason, have dried up the young man's tears : and when God's purposes are opened in the events of things, as it was in the case of Joseph, when he sustained his father's family and became lord of Egypt, then we see what ill judgment we made of things, and that we were passionate as children, and transported with sense and mistaken interest. The case of Themistocles was almost similar to that of Joseph ; for being banished into Egypt, he also grew in favour with the King, and told his wife, ' he had been undone unless he had been undone.' For God esteems it one of his glories that he brings good out of evil ; and therefore it were but reason we should trust God to govern his own world as he pleases ; and that we should patiently wait till the change cometh, or the reason be discovered.

And this consideration is also of great use to them who envy at the prosperity of the wicked, and the

success of persecutors, and the baits of fishes, and the bread of dogs. God fails not to sow blessings in the long furrows which the ploughers plough upon the back of the Church; and this success which troubles us will be a great glory to God, and a great benefit to his saints and servants, and a great ruin to the persecutors; who shall have but the fortune of Theramenes, one of the thirty tyrants of Athens, who escaped when his house fell upon him, and was shortly afterwards put to death with torments by his colleagues in the tyranny.

To which also may be added, that the great evils which happen to the best and wisest men are one of the great arguments upon the strength of which we can expect felicity to our souls and the joys of another world. And certainly they are then very tolerable and eligible, when with so great advantages they minister to the faith and hope of a Christian. But if we consider what unspeakable tortures are provided for the wicked to all eternity, we shall not be troubled to see them prosperous here, but rather wonder that their portion in this life is not bigger, and that ever they should be sick, or crossed, or affronted, or troubled with the contradiction and disease of their own vices, since, if they were fortunate beyond their own ambition, it could not make them recompense for one hour's torment in hell, which yet they shall have for their eternal portion.—*Bishop Taylor.*

SNARES OF POPERY.

The greatest difficulty in contending with Popery is, its extreme adaptation to the corruption of our fallen nature. It has that wherewith it can meet every desire of the natural man, and soothe every anxiety about the soul: for the literate it has prodigious stores of learning; for the illiterate it has its images, pomps, and shews; for the self-righteous it has its innumerable ways of external service; for the most devout it has its unceasing prayers; for the musician it has the most exquisite chants and anthems; for the painter the most splendid efforts of human art; for the imaginative all the visions of fancy, its gloomy cloisters, lights, and processions, and incense, and beautiful churches with painted windows; and priests with splendid garments and varied dresses. To quiet the conscience it has doctrines of human merit and works of superogation; to alarm the indifferent it has fears of purgatory; to raise the priesthood they can make a little flour and water into a god, and will themselves worship what they make. To give ease to the conscience of the man of the world, and the lover of pleasure, each sin has its indulgence and penance. All men at times are under fears of God's wrath; their conscience is touched, they are in anxiety,—and at such times popery comes in and gives them a sop, that satisfies for the moment, and sends them into the sleep of death. It covers every lust, it calms every fear. It is the devil's cunning device of twelve hundred years growth for leading countless myriads to perdition. Let us “not be ignorant of his devices.”

Such are our difficulties from without, in contending with Popery. The difficulties *from within* are principally what have been noticed as the causes of the growth of Popery. Of these the chief is *Corrupted Protestantism*. Though there has been an extended revival of real religion, we have very far fallen from our original standing as Protestants. Was the Church of England, everywhere, in its Ministry, as clear in preaching the glorious gospel of the grace of God, as it is in its articles, prayer-book, and homilies, and the writings of its first Reformers—were we raised above the world and sensitive of the glory of God and the purity of his truth as they were—had we that remarkable spirit of faith, realising God's love and rejoicing in him, which he gave to them—were salvation by grace our theme as it was theirs—then our chief internal difficulties would be surmounted: but it is far otherwise. We have got deeply seated in our very principles of modern theology, that bitter root of Popery—salvation by works; we are greatly secularized and settled in worldly habits; we have fiercely contended among ourselves about minor points; we have forgotten the state of the Church of Christ as a despised, suffering, afflicted state, and that the portion of God's elect is bearing the cross now, that they may wear the crown hereafter. The providence of God seems likely speedily to awaken us effectually out of this day-dream of worldly prosperity; and, as usual, the cross is coming to prove and to manifest the truth of the revival which God has also mercifully given.—*Bicknell*.

ENGLISH REFORMERS.—BECON.**DAVID'S HARP. THE 116 PSALM, WITH A
FRUITFUL EXPOSITION AND GODLY
DECLARATION OF THE SAME.**

"I believed, and therefore have I spoken; but I was very sore troubled." Verse 10.

The first verse containeth three strings of David's harp, which are these,—Faith; Confession of the faith, whereby are understood all good works; and Persecution. These three therefore will I now, through the help of God's Spirit, set in tune by right order.

The First String.

"I believed." Our first, yea, and bass string is faith, and that not without an urgent cause. For here see we, that as the bass part is the ground of the whole song, so is faith the foundation of all the Christian religion. And as without the bass the song is imperfect and nothing worth, so likewise without faith all the works that we do are unprofitable, glister they never so pleasantly before the eyes of carnal men, and whatsoever we sing after that sort is clean out of tune, as St. Paul saith, "Whatsoever is not grounded on faith is plain sin." Therefore saith he in another place, "It is not possible to please God without faith. For he that cometh unto God must believe that God is, and that he is a rewarder to them that seek him." In these aforesaid texts of St. Paul three things are to be noted. One is, that he saith, all

that is not grounded on faith is sin. Whereof we learn that faith is the foundation of all goodness, the mother and nurse of all good works. Another is, that without faith it is not possible to please God. The third, that whosoever cometh unto God must believe that God is, and that he is a rewarder to them that seek him.

The things shew manifestly how cunning and excellent musician our minstrel David is, which first setteth his bass string in tune, before he meddleth with any of the other. He followeth not the manner of antichrist, which turneth the roots of trees upward, neither is he like to them which begin first to build in the top of the house, and afterward layeth the foundation, or that would have the fruits good before there be any goodness in the tree; but he doth all things orderly. For he, being inspired with the Holy Ghost, and doing all things by the instinct thereof, beginneth orderly of faith; seeing that "whatsoever is not grounded on faith is sin," seeing also that "without faith no man can please God," be he never so glistering an hypocrite before the world, and put he on never so glorious a visor of god-like holiness.

Faith must needs be the bass string and foundation of the Christian religion, seeing that infidelity and unfaithfulness is the destruction and utter decay thereof. For so long as faith remaineth, so long doth the Christian religion continue and prosper well; but let faith be exiled, and unfaithfulness once invade the hearts of Christian men, then goeth all to havoc, as we may see in our first parents Adam and Eve, which so long as they believed the word of God and walked

thereafter, prospered and lived right well, but when they once gave over that, and fell into incredulity, believing the words of the crafty serpent, rather than the gentle admonitions of so bounteous a Lord, they became subject, bond, and thrall to all kinds of misery and wretchedness ; so that, through their unfaithfulness conjoined with like disobedience, not they themselves only fell into captivity, but also all their posterity. Now to be made free from this thralldom, and to recover the liberty, which before we lost through disobedient unfaithfulness, the next and most ready way is to believe, as David teacheth here ; or else by no means can we come unto God, nor yet please him. " For he that cometh to God," saith St. Paul, " must believe." So that if we will come again to God we must believe.

But what shall we believe ? Certainly not only that God is, which thing the devils also do, but " that he is a rewarder " and beneficial Father " to them that seek him," as the Apostle teacheth. For although we were dead through sin, and walked after the fashion of this world, even as men altogether ungodly and wholly estranged from all goodness ; yet hath " God, which is rich in mercy, for his great charity wherewith he loved us, quickened and made us alive again," yea, and that " through Christ, in whom he hath shewed the exceeding abundance and riches of his grace ;" for whose sake also he is well pleased with man, so that " he spared not his own Son, but gave him " even to the very death for our sake, that by that one oblation of his most blessed body, an omnisufficient and perpetual sacrifice for

ever to endure all alone sufficient should be offered
"for them that are sanctified."

These things to be true the holy Scriptures shew evidently. Therefore, if we will be of God and come unto him, we must not only believe that God is, but that all these things are true, and shall undoubtedly chance unto us as God hath promised. For the true and Christian faith cleaveth fast to the word of God only, and doubteth nothing thereof, as St. Paul saith, "Faith cometh by hearing, and hearing by the word of God." Now, as we were lost before by believing Satan's deceitful promises, so the only way to be saved is to believe the sweet, comfortable, and infallible promises of God, which he hath made so plentifully in the most precious blood of his dearly-beloved Son, our Lord and Saviour Jesus Christ. For this faith maketh us of the children of the devil the sons of God, as St. John testifieth, "So many as received him, he gave them power to be made the sons of God, inasmuch as they believed on his name." Also St. Paul, "Ye are all the sons of God, because ye have believed in Christ Jesus." Now, if by faith we be the sons of God, then are we also heirs. Yea, verily we are the "heirs of God, and fellow-heirs with Christ." Again, by faith are we married unto God, as God himself witnesseth by his prophet, saying, "I will marry thee unto me in faith." By faith also we are justified and made righteous, as St. Paul saith, "We being justified by faith have peace with God through our Lord Jesus Christ."

(To be Continued.)

LAMENT OF THE EXILE JEWS.

Psalm CXXXVII.

Oh! ask us not in bitter scorn
To chant our holy lays,
Bid us not sing blest Salem's songs
In these our captive days.
Our harps on the sad willow-boughs
Unstrung, unheeded lie,
And mourning for our Father-land,
Our heart's deep echoes sigh!

Jerusalem! our tears shall flow
When we remember thee—
Thy children's beacon star of hope
In their captivity!
Oh, when shall we behold again
Thy peerless majesty?
Thou chosen city of our God,
Judea's panoply!

When shall our longing eyes the hills
Of golden Canaan see,
The far-off shores and dancing waves
Of our own Galilee!
When shall we lave our burning brows
In Jordan's cooling stream,
Whose crystal waters glance in light,
Tinged by the sun's bright gleam?

Weeping we sit by Babel's streams,
On this unkindly shore,
When shall we reach that better land
Where we shall weep no more?
When shall we lay our sorrows down.
And Jordan's torrent stem,
To reach our last, our heavenly home,
The New Jerusalem!

Rev. H. A. SIMCOX, (Pecheale-press,) Cornwall.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. V.]

MAY, 1845.

[VOL. XIV.

THE DEATH-BED OF REV. S. WALKER, ONCE CURATE OF TRURO, CORNWALL.

It appeared to be ordered by a peculiar appointment of Divine Providence, that this eminent servant of God, after he had been obliged to discontinue his Ministry at Truro, in consequence of increasing indisposition, should abide a considerable time in the large and populous city of Bristol, whither he went for the benefit of the waters, and that he should spend the last seven months of his life in the neighbourhood of London. Several serious persons both of the Clergy and laity, in and about London and Bristol, visited him frequently during his illness, to whom his conversation was blessed in a very singular manner. By

his knowledge and experience he was eminently suited to lead others to an acquaintance with their own hearts, and to a discovery of the comforts and privileges of the Gospel: so that, when bodily weakness prevented him from preaching any more in public, by his talent in conversing, in which he remarkably excelled, he was made instrumental in promoting the glory of God and the good of souls. He continued to the very last, whenever his strength would enable him to speak, to give suitable exhortations to those who were about him.

With regard to his own experience, in this last and trying season of his life, of which he frequently spoke to those about him, he complained in general of great deadness of spiritual affections, and of the absence of all lively feelings of joy and delight in the thought of the exceeding love of God towards him, and of his approaching happy change. As it was quite contrary to his established opinion to consider that any dependence was to be placed upon religious frames as a recommendation to God's favour, thinking it a scheme which savoured too much of self-righteousness; and as he had learnt to place his *whole* confidence upon the promises of God freely offered to sinners in the Gospel of Christ, so he was quite content and easy in his mind under the want of those feelings. But it is reasonable to suppose that the coldness and deadness of his affections, was in a great measure, if not entirely, owing to the extremely weak state of his body. An inward burning fever, attended with profuse night-sweats, had wasted his strength: a stubborn cough hung upon him continually, neither

his food nor his medicines did him any service, a general languor oppressed his frame, and his spirits were reduced to a very low state.

At the times when the powers of nature failed him most, he was wont to break out into such expressions as these, 'What a miserable creature should I be in my present situation if I could not look upon God as my covenant God, my reconciled Father in Jesus Christ! The weakness of my body and of my spirits deprives me of all joyous feelings; but my faith in God's promises, I bless the Lord, is firm and unshaken. What though my want of strength and spirits robs me of all comfortable communion with God, the promises are not therefore made void; Abraham *believed* and it was counted to him for righteousness. I believe that God is faithful and true in all his declarations of mercy, which I have sought for and found, though I cannot now *feel* the impressions of his love.'

Upon several occasions he was heard to say, 'I bless God, that upon the closest review of my life for these ten years past I can see evident marks of my having lived with a single eye to the glory of God, in opposition to the selfishness of my nature.' And likewise, 'The nearer I advance towards eternity, the more I am confirmed in the truth of the doctrines which I have preached. I am sure they will stand the test of the last day. Conviction of sin, original as well as actual, is the grand inlet to all saving knowledge: where this is wanting all will be wanting; but if this foundation be deeply laid, the heart will then readily welcome the glad tidings of salvation.'

Upon the whole we may observe, that under a continual absence of all sensible comfort, he possessed his soul in the most settled, abiding, solid peace, never admitting the least doubt of his acceptance with God. Nothing was more remarkable in him than the constant, even, and undisturbed tranquility which he maintained under the frequent changes that attended his disorder. It sometimes happened that upon an alteration of his medicines there appeared hope of his recovery : at such times he was observed to take delight in the prospect of his returning to the exercise of his Ministry among his people at Truro; of whom he never spake without evident tokens of singular pleasure and satisfaction in them ; sometimes not without tears of affection and tender concern for the welfare of their souls. When these short-lived hopes were vanished, and the dangerous symptoms of his disorder returned, no alteration appeared in the frame of his mind : he only turned his attention to the solemn prospect before him, and spake with equal delight of the joys reserved beyond the grave for the faithful servants of the living God. It never could be discovered that he desired to live or wished to die. His soul was all submission to the will of his heavenly Father's, and his whole concern seemed to be to preserve that temper of mind, wherein he might have said with St. Paul, " None of us liveth to himself, and no man dieth to himself. For whether we live we live unto the Lord, or whether we die we die unto the Lord : whether we live therefore or die we are the Lord's."

His patience was not worn out, but strengthened

and increased by the continuance and increase of his disorder. If at any time, which seldom happened, an expression had escaped his lips that seemed to savour of fretfulness or impatience, he was observed to check and reprove himself; at last indeed patience appeared to have her perfect work; for nothing of this kind was discovered in him for some time before his death. What he endured within the last six weeks from an inward parching heat is almost inexpressible. His only apprehensions under these trying circumstances were lest his patience should not hold out, and that he should wish for a release sooner than God should see fit to grant it. But the Lord was pleased to preserve in him a spirit of resignation to the last. To this view of his behaviour in this his last scene, I shall subjoin two letters, written by him to his nearest and most intimate friend at Truro. The first is dated fifteen days, the second but five before his death.

My dearest and most faithful Friend,—

‘My disorder, though by no means affording to myself the least prospect of recovering, yet seems to affect me at present more with weakness than with that violent heat which rendered me incapable of all thought. I can now, blessed be God, think a little: and with what comfort do I both receive your thoughts and communicate mine to you! O my dear friend, what do we owe to the Lord for one another! More than I could have conceived, had not God sent me to die elsewhere. We shall have time to praise the Lord when we meet in another

world. I stand and look upon that blessed world with an established heart. I see the way prepared, opened, and assured to me by Jesus Christ: and for ever blessed be the name of God, that I can look upon death that introduces that glorious scene without any kind of fear. I find my grand duty still in *submission* as to time and circumstances. Why should I not say to you, that I find nothing come so near my heart as the fear lest my will should thwart God's in any circumstance: here I think I am enabled to watch and pray in some poor measure. Well, my dear Friend, I am but stepping a little before you. You will soon also get your release, and then we shall triumph for ever in the name, and love, and power of the Lamb. Farewell.'

Yours in the Lord Jesus Christ for ever, Amen,
Blackheath, July 4, 1761. S. W.

My dearest Friend,—

'With great confusion of thought, I have no doubts, great confidence, great submission, no complaining. The great thing which I always feared, is I believe, coming upon me—that I am coming into a diarrhœa, confined to my bed, and have no strength. As to actual views of the joys that are coming I have none, but a stedfast belief of them in Christ. What I have found in myself for months, both as to the review of time past and the present workings of the Spirit, has left me without any doubt of my union with Christ,' &c.

Blackheath, July 14, 1761. S. W.

On the Tuesday morning he dictated this last letter, being at the time so weak that he was unable to hold a pen. A few hours after the symptoms of his approaching death began to show themselves, his throat rattled, and cold clammy sweat ran down his cheeks, and the muscles of his arms and face appeared to be convulsed with frequent spasms and contractions. His heart, to use his own expression, seemed to him to be tied round with thongs. He still spoke of these forewarnings of death with calmness and composure, and begged of his friends who were about him to pray for him, that he might hold out with patience unto the end. It being observed by one sitting at his bed-side, what a blessing he enjoyed in his present situation, that his soul was ripe for heaven and eternity, he interrupted him with saying, that 'the body of sin was not yet done away, but that he should continue a sinner to the last gasp, and desired that he would pray for him as such.' Thus lowly and humbly did he think of himself ever under all his attainments in grace. In this lingering manner he continued for the last five or six days, without any other visible alteration in his body than gradually growing weaker.

But notwithstanding all his former deadness and dryness of soul which he complained of, it pleased God to shed abroad in his heart a lively sense of his love and favour, and a strong foretaste of heavenly joy, before he took him to the enjoyment of himself. On the Thursday, starting up from an apparent fit of dozing, he took hold of his nurse by the hand, who was sitting near him, and uttered this rapturous ex-

pression, 'I have been upon the wings of the Cherubim, heaven has, in a manner, been opened to me: I shall soon be there myself, and am only sorry that I cannot take you with me!' The next day, while a young Clergyman, who came from a distant part of the country to visit his departing friend, was standing near his bed-side, he lift up his eyes in a manner that bespoke a joy more than words could utter, and addressed him thus, 'O my friend, had I strength to speak, I could tell you such news as would rejoice your very soul; I have had such views of heaven! But I am not able to say more.' On the Saturday his voice faltered very much, and his head seemed rather to ramble. We scarce imagined he could have lived through the day, and indeed had he not been a remarkably strong made man, it is not conceivable that he could have supported it so long under so severe and fatiguing an illness. He passed the night however in extreme weakness, and about nine o'clock the next morning, it pleased God to release him from all his sufferings.

The evident concern of some of his particular friends, upon the increase of his disorder, sometimes affected him: on which account, thinking, it is probable, that the sight of his last agonies might give them pain, he one day said to a servant that attended him, 'I would I might slip away when nobody but you should be present.' And so indeed it turned out, for just when all except that person had left the room, not supposing him to be so near his end, he turned his head aside on the pillow, and, nature appearing to be quite exhausted, without any other

token than a sigh, something longer and deeper than usual, his soul was delivered from the prison of the body.

He departed this life in a lodging house at Blackheath, to which he had been removed a few weeks before, on Sunday July 19, 1761, in the forty-eighth year of his age, and entered upon his Sabbath of eternal rest. It was his particular direction that his body should be interred in the Churchyard of the parish in which he died. In compliance therewith, he was buried in the Churchyard of Lewisham, in the county of Kent.

A. T.



WHY ARE NOT PEOPLE PREPARED FOR HEAVEN ?

‘Dear Mother,’ said a little child, ‘my Sunday School Teacher tells me that this world is only a place in which God lets us live a little while, that we may prepare for a better. But, Mother, I do not see any body preparing for Eternity! I see you preparing to go into the country, and aunt Eliza is preparing to come here; but I do not see any one preparing to go to heaven. If every body wants to go there, why dont they try to get ready?’

Let us repeat this little thoughtful child’s question, and let every one who reads it put it to his own heart,—‘Why dont they try to get ready?’ “There is no repentance, work, or device in the grave:” “as the tree falls so it will lie:” “behold now is the accepted time! behold now is the day of salvation!”

‘Why dont they try to get ready?’

A. T.



DAVID'S HARP. THE 116 PSALM, WITH A
FRUITFUL EXPOSITION AND GODLY
DECLARATION OF THE SAME.—*BECON.*

*"I believed, and therefore have I spoken; but I
was very sore troubled."* Verse 10.

(Continued from page 95.)

THE SECOND STRING.

We heard before that faith is the foundation of the Christian religion, the mother and nurse of all godly works. Which thing to be true, our minstrel proveth here: for after he hath made mention of faith, he singeth also of good works, "I believed," saith he, "therefore have I spoken."

Here see we that the true and Christian faith worketh ever by charity, which extendeth both unto God and our neighbour. What was the cause that David did speak? Verily, his faith. "I believed," saith he, "and therefore have I spoken." Faith goeth before, and works follow. For first he believed all things to be true which God promised him in the holy Scripture or otherwise, as by the mouth of his holy prophets; and thereof afterward ensued a very earnest and fervent love toward God, which made

him to love God again, and to speak those things whereby the glory of God was set forth, and the health of his neighbour sought; so that by this means he shewed himself perfectly faithful both before God and man.


And this is it that St. Paul writeth, "It is believed with the heart unto righteousness, but with the mouth is confession made unto health." A Christian man, setting before the eyes of his mind the unmeasurable goodness of God toward us through his Son Christ, and giving earnest faith thereunto, can none otherwise but love God again, and seek all means possible to please him, to work his will, and to do that which he requireth of him. He is ready at all times to bring forth good works after the example of David; as to speak the mysteries of God, to publish his most holy word, to bring all men to the true knowledge of God, and even to ingraff them in the body of Christ. All these things worketh the quick and living faith in him through the Spirit of God. For faith will not suffer him to be idle; but although through faith he be delivered out of captivity, made the son of God, justified already in the sight of God, before he bringeth forth any outward good works; yet doth this true and Christian faith kindle such a love in his heart toward God and the fulfilling of his commandments, that he hath a perpetual desire in his mind to work that which is good; and when occasion is given, he falleth straightways to working, not his own fantasy, but the will of God. So that now he doth not only believe in God, and love God in his heart, but also bring forth those works which God hath ap-

pointed him, as David saith, "I believed, and therefore have I spoken." As though he should say, 'Forasmuch as I am fully persuaded of the bounty and goodness of God toward me, and believe that all things are true, and shall come to pass undoubtedly according to his promise, I can none otherwise do but work, and speak those things that pertain unto his glory; do whatsoever should make most the magnifying of his most blessed name, and the edifying of my neighbour, though an hundred deaths were imminent and hanging on my head for so doing. Christ saith, "Every tree is known by his fruit. For there is no good tree that bringeth forth evil fruit, neither is there any evil tree that bringeth forth good fruit. A good man bringeth forth good fruit out of the good treasure of his heart, and an evil man out of the evil treasure of his heart bringeth forth evil things. For of the abundance of the heart the mouth speaketh."

We read in the Acts of the Apostles, that when Peter and John were commanded of the Bishops and Priests that they should speak no more to any, nor teach in the name of Jesus Christ, they answered boldly and said, "Whether it be righteous in the sight of God to hear you rather than God, judge ye. For we can none otherwise do but speak those things that we have seen or heard." Mark, that they say, "We can do none otherwise but speak." How chanced it that Peter (as I may speak nothing of John) was now bold to speak, and confess the name of Christ without fear before the head Priests and Magistrates of the Temple; who, not many months past, was not only afraid to confess him before a poor

maid, but also forswore Christ, denied him utterly, and said plainly he never knew the man? How cometh it to pass that Peter is now become another man? Before, he had no commandment of the Bishops to speak no more of Christ, and yet he utterly denied him; and now, when he is commanded to hold his peace, he will not, but answereth boldly, "We can none otherwise do but speak those things that we have seen and heard." How cometh this to pass? Verily, of the great efficacy, virtue, strength, of his faith, which God had given him by his holy Spirit. His faith was now so stedfast on God, and his love so fervent, that "the gates of hell could not prevail" against him, nor drive him from doing those things that should make unto the glory of God and the health of his neighbour, as we may perceive by the history. For, notwithstanding the commandment of the Bishops, he went forth and preached in the name of Christ, and converted many to the Christian faith: and when the head Priests said unto him and unto the other Apostles, "Did not we straitly command you that ye should not teach in this name? And behold ye have filled Jerusalem full of your doctrine; and ye will bring the blood of this man upon us. Peter and the other Apostles answered and said, We must obey God rather than men." Afterward also, when they were whipped, and so sent away, receiving a commandment, "that they should no more speak in the name of Jesus, they went away from the sight of the council, rejoicing and being glad that they were counted worthy to suffer rebuke for the name of Christ." And, for all the com-

mandments of the Bishops, "they ceased not daily, both in the Temple and in every house, to teach and to shew Jesus Christ." Here we see, both by our minstrel, David, and the Apostles of Christ, how mighty in power the true and Christian faith is, and that it is never without the consent of doing good works, and when occasion is offered, it worketh indeed, yea, and that those works which are commanded of God. *(To be Continued.)*



THE CROSS AND THE CROWN.

Consider, believer in Jesus, that the trials and troubles, the calamities and miseries, the crosses and losses that you meet with in this world, are all the hell that you shall ever have. Here you have your hell, hereafter you shall have your heaven, this is the worst of your condition, the best is to come. Lazarus had his hell first, his heaven last; but Dives had his heaven first, and his hell last. Thou hast all thy pangs, and pains, and throes here that ever thou shalt have: thy ease, and rest, and pleasures are to come; here you have all your bitter, your sweet is to come; here you have your sorrows, your joys are to come; here you have your winter nights, your summer days are to come; here you have your evil things, your good things are to come. Death will put a period to all thy sins, and to all thy sufferings, and it will be an inlet to those joys, delights, and contents that shall never have an end. Therefore hold thy peace and be silent before the Lord.—*Brookes.*

MISSIONARY INTELLIGENCE.

Ceylon Mission.—Steadfastness of Samuel, a new Convert—Evidence of his Sincerity—Opposition from his Family and others.

Samuel, whose baptism was noticed in the Report of this Station, now gives us as satisfactory proofs of his sincerity as his brother Abraham. Since his baptism he has erected in his village, entirely at his own expence, a new School-room, with a tiled roof, the only tiled roof in the village, the others being only thatched. This he has now offered for the use of the Church Missionary Society, and his brother Abraham is to commence teaching it in the course of a few weeks. The School house formerly used in this village had been found unsuitable, as to its situation, and it had become necessary to remove it or erect a new one; and Samuel, altogether unasked, commenced the new building, which is now very nearly completed. When I visited the village, about a fortnight since, the villagers, all Kandians and Buddhists, assembled in this new room. It was the largest congregation I had seen in the village. Several women were present, and, after much persuasion, were induced to sit down on the benches—a very unusual sight among low-caste Kandian women. I spoke with them for a considerable time, on the necessity of using the present opportunity for becoming acquainted with the Christian Religion. All who were able to read received Tracts. Before leaving the village

I asked Samuel if he required any assistance in money, to enable him to finish the building, as I could perceive that he had been at considerable expense, both in procuring the tiles and in obtaining good timber for the roof, and I knew he was not by any means rich. He replied, with great simplicity and earnestness, that his only desire was that the people of his village might be instructed in the Christian religion; and that if this could be effected he should be satisfied. He declined accepting any assistance, and, to shew his gratitude for the favours which he had received through the Church Missionary Society, and his joy at seeing so many of his neighbours apparently willing to listen to our instruction, he gave me two shillings to put in the Missionary Box, and his brother Abraham, who has a large family to support, gave me one shilling for the same purpose.

The change in the character and dispositions of these two brothers is greater than I have yet observed in any persons in this country. They both attend Divine Service on the Mission premises every Lord's day morning; and as their village is twelve miles distant from the town, they have to walk twenty-four miles to hear the Word of God, and learn the way of salvation.

It has before been remarked that, in former years, Samuel, whose former name was Neider, was exceedingly bitter against his brother Abraham, because he had forsaken his old religion. They have another brother, named Singa, who was at that time far less violent against Abraham than his brother Neider; but he has now become the avowed enemy of both,

and seems more fierce and violent in his conduct toward them than any of the people in the village. He has lately stabbed, and nearly killed, some of their cattle, without any assignable cause. I saw him, and spoke to him; but he was very obstinate and sullen. He spoke with great hatred and contempt of the Christian religion, and declared his determination to remain Heathen as long as he lived, whatever might be the consequences.

It is not in their own family only that these two brothers meet with opposition. A short time since, the villagers, in order to annoy Abraham and to withdraw the children from his Schools, erected a shed near the School-room for the purpose of teaching their children native dancing; by which of course many were withdrawn from the School, and the attention of those who remained was much distracted. When I was at the village the other day, in going toward the new School-room I observed a new house partly erected in rather a superior style. I inquired who was building it, and for what purpose; when the people positively declared that it was merely erected for a cow shed. This I was convinced was false. On subsequent inquiry, I was sorry to learn that some of the people of the village were erecting the house for a Buddhist Priest, who is to be a teacher of some of their children, in opposition to the new School. The devil is never at a loss for schemes to oppose, and, if possible, to prevent, the spread of truth. Several of the boys taught by Abraham in this village have made as rapid progress in reading as the children in any of our Schools.

This has doubtless been a great recommendation to them in the eyes of the people.

When the people of the village were assembled in the new room, the other day, I called up one of the boys from the first class, and made him read in their presence. He read part of a chapter in the New Testament as distinctly and as intelligibly as almost any boy in our School. This I pointed out to the people as a proof of the advantages of sending their children regularly to our School. They gave fair promises; but time only will show whether or not they will keep them.—*Church Missionary Record.*



SCRIPTURE REFLECTION.

"I did know thee in the wilderness, in the land of great drought," Hosea xiii. 5.

What consolation arises from this sweet consideration! We are passing as truly through a wilderness spiritually as any person naturally walks through a wilderness. And therefore our hearts answer to the true description. And what is this wilderness but ourselves? the wandering of our thoughts, unsteadiness of soul, distraction of mind, and many other things in which we meet with abundance of impediments. Nothing can more fully prove that evil spirits have a near access to our minds than those things which make our way thorny, rough, and depressing.

**LIFE AND TIMES OF ARCHBISHOP
WHITGIFT.**

(Continued from page 29.)

Whitgift's exemplary career in the University of Cambridge now drew to a close; for in the year following, 1576, Queen Elizabeth appointed him to the See of Worcester, vacant by the death of Nicholas Bullingham. The English Church was highly commended by the pen of Erasmus for the choice of its Bishops, in whom the grand requisites were sound learning, consistency of life, and experience in Church government, (a talent of no easy acquirement in those days,) instead of birth and proficiency in worldly policy, which were the qualifications principally required in other countries. The Queen certainly did not like Erasmus' eulogy in the appointment of Whitgift, whom she had long known and respected for his high character and great abilities. He had early fallen under her notice, and she took every opportunity of promoting him. She was wont affectionately to call him her *Leucadore*, or *White Gift*.

Among the great men educated under him at Trinity, we may mention Sir Nicholas and Sir Francis Bacon, and Babbington, who afterwards succeeded him, as Bishop of Worcester. He appears to have done much for the improvement of his College and the University in general; and under his auspices learning, which had before been rather discouraged, flourished with fresh vigour: and the discipline which had grown very lax was put in full force. As his parting gift, he presented the Library

of Trinity College with some very valuable Manuscripts, of the works of the Fathers and others, which are still preserved there.

The ceremony of his consecration was performed at Lambeth on the sixteenth of April, 1577, by Grindal, Archbishop of Canterbury, and in the June following he left Cambridge for his Diocese, accompanied by the Heads of Colleges, and a numerous train of men who were anxious to pay this tribute of respect and affection towards one to whom they were so much indebted. He was soon afterwards appointed Vice president of the Churches of Wales, and during his administration he chiefly employed himself in taking vigorous methods in the suppression of Popery, for which he received the thanks of the Privy Council.

Great fears were at this time excited for the safety of the Church and State, occasioned by the numbers of Seminary Priests, sent over into England and Ireland from Donay and other places in Flanders, with instructions to persuade the common people into a belief of the Pope's supremacy, with power to absolve them from the oath of allegiance. Many proselytes were made, especially in the Diocese of Worcester, where such Priests abounded. The Bishop therefore, by order of the Privy Council, sent up to the Queen a list of the names of such as refused to conform to the Reformed Religion and to attend their parish Churches. In the days of which we are writing religious liberty, falsely so called, had not risen to the fearful height it now has, and every man did not then "what was right in his own eyes." God had blessed England with a Queen who, deficient as

she may have been in many points, believed it to be her duty, as the parent of the State, to *command* her children and her household after her; and was possessed of sufficient determination and strength of purpose to carry her belief into effect. Expediency, the principle so completely opposed to the seeking first God's kingdom and its righteousness, on which he who knows the end from the beginning has promised such a special blessing, did not then sway the minds of those in power. Dark is the retrospect of our departed glory since our rulers first allowed themselves to be corrupted by that false principle: and, did it not still exist, should we hear of the Jews admitted to take their part in the great council of the nation—of an increased and permanent grant for the support of a Popish Seminary?—"Ephraim is joined to idols," and we know not how long ere that awful sentence may be pronounced over us, "Let him alone!"



SCRIPTURE ILLUSTRATED.



"Verily, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them,

and the sheep follow him : for they know his voice. And a stranger will they not follow, but will flee from him : for they know not the voice of strangers." John x. 1—5.

Shortly after leaving the city we met several flocks of sheep, preceded by their shepherds, walking slowly towards Jerusalem, and at once the full force of all the beautiful imagery, and the many touching similes derived from such scenes and associations, and so often alluded to in Scripture, came vividly before me. These Arab shepherds, clad in the turbans and simple abbas worn by their clans, and carrying a wooden crook in their hands, walked in front. The sheep, which are a peculiar and very handsome breed, are mostly low sized ; the foreparts of their bodies are of a fawn colour, the hinder parts white ; they have long, pendant, silken ears and sweeping tails ; their faces are more oval and longer than the species in these countries, and they have altogether a more pleasing, docile, and mild expression of countenance. Not one of them ventured before the shepherd, but stopped or quickened their pace as he did ; or if a young and froward creature lagged behind or strayed to either side, a single word from their leader, often a very look, brought it back and checked its wanderings. A few favourite lambs frisked about their master, rubbing themselves against his legs and garments. After the sheep came some young goats and lambs, and the whole procession closed with about two dozen of old patriarchal-looking goats, who brought up the rear. These goats have long horns

and pendant ears that hang almost to the ground, and their hair is a glossy black and of the finest grain: the sheep and the goats were perfectly distinct. These shepherds are often to be seen about sunset slowly approaching the city from all sides, to seek shelter for their flocks, during the night, in some of the deep valleys by which it is surrounded, carrying the lambs in their bosoms. It is almost incredible the influence that the shepherds of Palestine possess over their flocks; many of them have no dogs, but a word is quite sufficient to make them understand and obey the will of their shepherd. He sleeps among them at night, and in the morning leadeth them forth to pasture; always walking *before* them, guiding them to those places where they can enjoy the best food, and resting when *he* thinks they have obtained a sufficiency, or during the heat of the day, in some cool shady place, where they all immediately lie down around him. He has generally two or three favourite lambs, who do not mix with the flock, but follow close at his side, frisking and fondling about him like dogs; indeed the degree of intelligence and understanding that exists between the Arab and his flock is truly astonishing. "They know his voice, and follow him;" and "he careth for the sheep." It was probably to such shepherds as these that the angel announced the glad tidings of the Saviour's birth.—*Wilde's Narrative.*



ISAIAH XLIX. 13 PARAPHRASED.

*"Sing, O heavens ; and be joyful, O earth ; and
break forth into singing, O mountains : for the
Lord hath comforted his people, and will have mercy
upon his afflicted."*

Sing, O ye heavens, ye countless orbs
Lift up your glorious voice !
Join in the heav'nly strains, O earth !
Ye nations all rejoice.

Break forth ye mountains into song ;
For God doth comfort bring
To his afflicted faithful ones—
Rejoice, rejoice and sing.

A. B.

Rev. H. A. SIMCOX, (Pecheale-press,) Cornwall.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. VI.]

JUNE, 1845.

[VOL. XIV.

SHORT SERMON.

“ Then they that feared the Lord spake often one to another : and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels ; and I will spare them, as a man spareth his own son that serveth him,” Malachi iii. 16, 17.

The Prophet Malachi is the last of the prophets under the Old Testament dispensation. In the text he exhibits a beautiful picture of the godly, and of

the happiness which awaits them in a future and eternal world. Here first, my friends, we are led to notice the character of the people spoken of,—they “feared the Lord:” they were people who lived with the fear of God before their eyes from day to day: it was not a slavish degrading fear, but a filial reverential affectionate fear of God as a loving Father. They stood in awe of the divine Majesty; in all their thoughts, words, and actions they consulted Jehovah’s honour and glory. Do *we*, my brethren, thus fear the Lord and stand in awe of him? Do we avoid all manner of sin because we know it to be displeasing in his sight? Do we endeavour to maintain in ourselves and families an habitual reverence and regard for his holy name and word? and do we run with cheerfulness the way of his commandments?

But again, the people in our text are represented as speaking often one to another,—“Then they that feared the Lord spake often one to another.” There are few employments more agreeable than conversing with one another; conversation is peculiarly interesting when those with whom we converse are of similar sentiments with our own, and of a congenial taste. It is to be lamented however, that when people talk to one another, it is not always to the use of edifying: conversation is not always profitable or instructive: there is much of sin and much of folly in some people’s conversation. Still, conversation when properly conducted and directed to right objects, is a most valuable and pleasant exercise. “They that feared the Lord spake often one to

another ;” they conversed on the best and most interesting, and important of all topics. My dear friends, real Christians gladly embrace every opportunity of conversing on the great salvation : they love to tell their experience to one another, their experience of the mercy and grace of God to their souls : they love to speak of the Lord’s dealings with them from time to time, of the manner in which they were brought out of darkness into marvellous light, of the trials they have had to encounter by the way, and the rich comforts they have also enjoyed.

I think, my brethren, if the godly were to discourse more frequently with one another on the state of their souls, the privileges afforded them, their occasional doubts and fears, their depression or exaltation of spirit, the nature of their evidences drawn from the word of God, I say, if they were to talk oftener on these and kindred subjects, it would be attended with great benefit, edification and refreshment. Besides, in our social intercourse as professing Christians, there is another thing we have to do, and that is, to make confession of our faults one to another. This is an important part of Christian intercourse. You will bear in mind the exhortation of the Apostle James in the third chapter of his Epistle, “Confess your faults one to another, and pray one for another.” Such is the natural pride of our hearts that it may not be a pleasant task to comply with this admonition : yet it is our duty to make an habitual confession of our faults and errors to one another ; not that we may obtain the absolution of man, for it is the prerogative of God alone

to forgive sins, but that we may be humbled under a sense of our defects and short comings, and that we may receive counsel and advice from those who are able and willing to give it. How wonderfully Christians may strengthen each other's hands by mutual intercourse, provoke one another to love and good works, impart comfort to the sorrowful bosom, and urge each other onward with increasing diligence in the race that is set before us!

But we proceed to notice, secondly, the gracious conduct of Jehovah in regard to his people ;—"The Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name." The conversation of the godly is marked on high: the Lord is represented as in an attitude of listening attention, "The Lord hearkened and heard it:" it is with satisfaction, complacency, and delight that the Lord hears the language of his people when they are engaged in speaking on divine and heavenly subjects. "And a book of remembrance was written before him for them that feared the Lord and that thought upon his name." Every thing we say and every thing we do is recorded in the book of God's remembrance; and this solemn consideration it is which should lead us to be very watchful over our words and actions: they are all written down there, and will be produced before men and angels another day. This book of God's remembrance will overwhelm some with confusion, terror, and dismay, but it will be the source of joy and holy triumph to the godly and believing.

Again, they are spoken of as those who "feared the Lord, and that *thought upon his name.*" The godly think much and often upon his name. By the name of the Lord in Scripture we are to understand the perfections of Jehovah; the holiness, and truth, and justice, and mercy of God are those bright perfections which shed a glory around the divine character. The Lord's believing people are frequently engaged in meditating on those perfections; they gather comfort and delight from the meditation: they think of his justice and holiness which were magnified and made honourable in the Redeemer's Cross; they think of his truth which is interested in the fulfilment of all the gracious promises of the word, and they think of his mercy as displayed in the pardon of all their sins through the blood of Jesus, in their restoration to the divine favour and love, and in their final possession of the inheritance of glory.

But further, the text goes on, "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him." And what a gracious assurance is this, my friends, coming from the lips of Jehovah! "The Lord's portion is indeed his people, and Jacob is the lot of his inheritance." The Lord's people are "a holy nation, a peculiar people," whose privilege and duty it is to shew forth the praises of their Saviour, God. The Lord's people are his in time, and shall be his to all eternity. They are his *in time*—chosen in his love, called by his grace, redeemed by the blood of his Son, sanctified

by the influence of his Spirit: they are his in time—guided by his wisdom, protected by his power, and governed by his laws. And they shall be his *in eternity*;—"they shall be mine, saith the Lord of hosts, in that day when I make up my jewels;" in that great and glorious day, that day for which all other days were made, "they shall be mine when I make up my jewels,"—my redeemed ones, "out of every kindred, and nation, and people, and tongue;" my jewels that are precious beyond all price, beautified and adorned with the graces of my Spirit, and shining bright and resplendent in my crown for ever and ever. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him." All true believers are God's adopted children in this world, and are heirs of his glory in the world to come: God will not deal with them as they deserve, but will have compassion on them as an affectionate Father has compassion on his son that serveth him in sincerity and willing obedience. The Lord's children here below are sometimes reproached with their relationship to God as their Father, but in the great day of his appearing they will glory in that relationship. It is our duty, my friends, to serve God with the disposition of children; we must by a new birth partake of a new nature, and, as interested in the covenant of adoption, we must imbibe the spirit of adoption. God will not have his children trained up in idleness, they must do him service from a principle of love, and this is serving as a son with the Father. Even the children of God stand in need of sparing mercy that they be not consumed.

And now, my dear friends, in approaching towards a conclusion, I would ask the important question, are *we* in the number of those who fear the Lord and who think upon his name? "Behold, the fear of the Lord that is wisdom, and to [depart from evil that is understanding." People in general are anxious to be thought knowing and wise; we like to have a character for wisdom and intelligence amongst our fellow men, and this is by no means to be condemned: but would we, my friends, become truly wise, we must become truly religious. The wicked and ungodly man is a fool, a fool for this present world, and doubly a fool for the world to come. "Godliness (we are assured on the authority of an Apostle) hath promise of the life that now is as well as that which is to come." "Seek ye first the kingdom of God and his righteousness, and all other things shall be added unto you." But ever bear in mind, my friends, that the fear of God comes from God, and is the effect of his grace. You must pray earnestly that the fear of God may be implanted in your hearts, that under the influence of that fear you may walk in the way of his commandments.

But, lastly, one word to those who really do fear the Lord and think upon his glorious name.—Endeavour to live up to your privileges, strive increasingly to realize the blessings of your state, and speak often one to another on subjects in which you feel a sweet and mutual interest: expatiate on the wonders of redeeming love, and the consolations of the Holy Spirit: open your hearts to one another in free and familiar conversation: seek to be more and more

united in brotherly and sisterly affection. But, my friends, let your communications with one another be guided by discretion, judgment, and prudence: "we are not ignorant of Satan's devices:" be ye sober minded, and watch unto prayer: keep close to the word of God; let the word of God be your rule and standard;—"to the law and to the testimony, if they speak not according to this word, it is because there is no light in them." Trust not to any frames or feelings, because they are often delusive, but trust to the promises, and obey the precepts of the inspired volume, and then you will be enabled to go forward with comfort, alacrity, and vigour in the way to Zion: grace sufficient for every need shall be given you, trials shall be sanctified, difficulties overcome, and at length you shall obtain "the end of your faith, even the salvation of your souls!" **CHARLES.**



CHRISTIANS IN LIFE AND IN DEATH.

The pursuit of ecclesiastical history will necessarily shew us too much of the quarrels and infirmities of Christians: it is most wholesome to turn to a picture which will display their union and their strength; and in those portions of good men's lives which exhibit them in their direct relations towards God, opening their hearts before him, convinced of their own sin and his mercy in Christ, shewing the true marks of Christ's servants,—a quick and tender con-

science, and an entire trust in God; we see in all ages and in all countries the true unity of Christ's Spirit, the true agreement of Christ's people. Or again, if in the lives and writings of Christians we have found too many marks of human weakness, marks which shew that they are still surrounded with this world's infirmities, yet how delightful is it to watch them in their deaths, when being delivered from their several temptations, their lamps are seen to burn with the same heavenly brilliancy, inasmuch as all are fed by the same oil. There the weak mind has parted with its weakness, the angry with its overvehemence; there the narrow-minded learns the largeness of God's love; and the understanding, which perhaps had felt too keen a consciousness of its power, is softened by the overwhelming sense of God's perfections, now more clearly discerned. So in all Christ is glorified; and we can perceive, even here, the beginnings of that perfect communion, in which all shades of difference being melted away, Christ's servants will be one for ever in him and in the Father.—*Arnold*.

SHORT SENTENCES.

Hope is Faith's handmaid—it looks for that which we believe: faith determines the certainty of the thing, then hope looks for it.—*Manton*.

Unity in religion not grounded upon Christ and his Gospel is not concord, but conspiracy.—*Archbishop Sandys*.



**DAVID'S HARP. THE 116 PSALM, WITH A
FRUITFUL EXPOSITION AND GODLY
DECLARATION OF THE SAME.—Bacon.**

*"I believed, and therefore have I spoken; but I
was very sore troubled." Verse 10.*

THE SECOND STRING.

(Continued from page 110.)

Let every man now consider his own faith, and take heed he be not deceived. Many in these our days glory much of the name of faith, and contend mainly that we are justified only and freely by faith, yea, and that without works. Let no man deceive himself. Faith, I confess, is an excellent treasure, and the gift of God, without the which no man can be saved nor obtain any part of Christ's merits; but yet for all that, if it be not accompanied with a continual purpose of doing good works, yea, and also bring them forth when occasion is given, surely it is but a vain and dead faith, as St. James writeth; yea to say the truth, it is no faith indeed, at least no true, living, and Christian faith, which is mighty in operation, and

"worketh by charity." We see manifest fruits follow the faith of David and the Apostles. Let us also bring forth good works, and so may we be sure that we have in us the true and Christian faith, which is so precious a thing in the sight of God.

Art thou a magistrate and governor of the common weal? If thou wilt shew thyself to have true faith in God bring forth good works and such as become thy office and calling. Exercise justice: do no wrong: be merciful: spoil not the poor man: help the comfortless: punish vice: maintain virtue: so shalt thou be assured to have the true and Christian faith in thee.

Art thou a Bishop or Priest? Preach the word of God purely: set forth the glory of God above all things: seek the salvation of Christ's flock: be an example to thy parishioners of honest and godly conversation: exhort unto virtue: warn away from vice: If thou dost this, then needest thou not doubt of thy faith.

Art thou a Father or Mother, Master or Mistress? Bring then up thy family in the nurture of the Lord; and so art thou truly faithful.

Art thou a Married man? Look that thou cleave only to thy wife: love her as thine own flesh, and as Christ loved the congregation: so shall thy faith appear to be undefiled.

Art thou a Married woman? Be obedient to thine own husband, seek above all things to please him, and so shalt thou shew thyself to be truly faithful.

Art thou a Subject or Servant? Obey then with a glad and humble heart thy superiors, rulers, and masters: so shalt thou be found not unfaithful.

To be short, in whatsoever state God hath set thee live according thereunto, and in thy office and calling seek evermore the glory of God and the welfare of thy neighbour. If thou dost this, then shalt thou shew thyself to be no vain man, but faithful and true in thy profession. But if thou dost the contrary, boast thou never so much of thy faith, yet doth it profit thee nothing at all, but rather increaseth thy damnation, seeing thou art an hypocrite and dissembler before God and man.

Certainly, if thou hast the true faith in thee, thou shalt be so inflamed with the love of God, and disposed unto all goodness, that thou wilt not fear to say with St. Paul, "Who shall separate me from the love of Christ? shall trouble, or anguish, or persecution, or hunger, or nakedness, or peril, or sword? As it is writtun, For thy sake we are killed all the day long, yea we are accounted as sheep appointed to be slain. Nevertheless in all these things we overcome for his sake that loved us. For I am sure that neither death nor life, neither angel nor rule, neither power, neither things present, neither things to come, neither height nor lowness, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Again he saith, "I am not only ready to be bound, but also to die for the name of the Lord Jesus" So mighty a thing is faith, that it neither feareth menacing words, cruel threats, sharp looks, imprisoning, fetters, chains, faggots, fire, nor whatsoever tyranny all the tyrants of the world can invent: it maketh the person whose heart it occupieth to be so inflamed and set on fire

with the love of God and the desire of doing his will. Wilt thou hear me? If thou believe aright in God and workest according to thy faith, confessing Christ and his word boldly and unfeignedly before the world, thou mayest be sure to find little favour at the hands of carnal and worldly men, as thou wilt easily perceive by that which followeth.

THE THIRD STRING.

"But I was very sore troubled."

After that our minstrel hath made mention of faith and of speaking the word of God, whereby are to be understood all good works that proceed and come forth out of faith, he now singeth of the cross, and sheweth that he was very sore troubled, grievously threatened, uncharitably blasphemed, evil reported, maliciously persecuted, cruelly handled, and suffered all kinds of torments for uttering and declaring the word of God. "I believed," saith he, "and therefore have I spoken; but I was very sore troubled."

Here we see that, as good works follow faith, so doth persecution follow the confession of God's word. For this cause doth St. Paul call the gospel of Christ "the word of the Cross," because it bringeth persecution, trouble, blasphemies, slanders, evil reports, imprisonment, hunger, thirst, cold, nakedness, poverty, loss of friends, yea, and at the last very death oftentimes to so many as cleave unto it valiantly. Christ's word and the cross are inseparable. As the shadow followeth the body, so doth the cross follow the word of Christ; and as fire and heat cannot be

separated, so cannot the gospel of Christ and the cross be plucked asunder.

Let us call to remembrance so many as from the first age of the world favoured God and his word; and how many shall we find that escaped without the cross one way or other? As I may leave off to speak of all the other old and ancient patriarchs, and at this time only take righteous Abel for an example, which of all men shewed the first example of pure innocency and of a thankful heart toward God for his benefits, was not he shortly slain by his bloody brother, cruel Cain, yea and that only "because his own works were naught and his brother's good," as the Scripture testifieth? As fire and water put together fight, strive, and are ever at debate, till one hath swallowed up the other, devoured one another, overcome one another; so likewise, so long as good and evil dwell together in this world there will be a perpetual dissension between them.

(To be Continued.)



THE SABBATH REST.

1. The law of God about his Sabbath, as it is just and holy, and good for man, so is it spiritual; and so agreeing in all properties with the whole moral law of God. That it is a just law to spend the seventh part of our time weekly in solemn attendance of God, when he requireth it, cannot be denied, Rom. vii. 12, 14. That it is holy the very burden of the duty of

sanctifying it doth clear: and that it is good for man is evident from God's scope therein to bless man in soul and body, with temporal and eternal blessings, while he is obedient to God's command thereabout. No less is this law spiritual, issuing of love, commanding spiritual duties, reaching to the very spirit of man within him, and leading man to an only spiritual end, which is to take up his rest, acquiescence, and delight in God, Isaiah lviii. 13, 14. Gross then, and carnal, and corruptly Jewish are those conceits, as if nothing should be here commanded but a cessation from labour, and a vacancy to carnal pleasure, when a little bodily exercise is past over unto God. The Father of spirits intended in this law spiritual converse with his creatures, and that their heart, soul, and spirit, should maintain holy communion with him incessantly and without weariness. God's Sabbath is spiritual, so must the observers of it be.

2. Jehovah in this law establisheth a spiritual rest for man to take up in him, as he hath rested himself from his six day's work. Rest is the very real nature of the Sabbath: but this is spiritual as becomes God a Spirit. A lazy sleeping or trifling away the Sabbath in carnal pleasure is a spurning at the Sabbath, a miserable rest, which will end in everlasting torments. Rest, in the very notion of it, carrieth sweetness, especially to weary creatures; but spiritual rest, the sweetest refreshing of all to souls wearied with tumbling in the world: herein God would have man's thoughts discharged of cares, and vacant now unto himself, taking in the fulness of good in them: what

a rest would this be from vexatious distractions! Here he would have divided wills and affections, which have been disturbed by various lustings after lower things, to return weekly and solemnly to take up their sweetest rest in God. Here also would the Lord have senses and members called off from their toil and trouble in daily labour about the affairs of this world, and sweetly repose themselves the seventh portion of their weekly time in him. What rest would be like to this, what an heaven would it be on earth, yea and an earnest of the eternal rest remaining for God's people! Psalm cxvi. 7. God himself is their rest.

3. The weekly Sabbath by this law of God is declared and established to be for ever the Lord's holy day, to be sanctified by man, as he therein is sanctified by God—Upon this account the prophet styleth it "Holiness to Jehovah," or his holy day; and in the law it is expressly enjoined, "Remember the Sabbath day to *sanctify it*," Exod. xx. 8. God had from the beginning sanctified it, that is created it singly, and set it apart purposely to sanctify man eminently therein; whereby also he obliged man to sanctify it, and the Lord of it. This duty of man is now expressly in the law enjoined on him, Isaiah lviii. 13; and doth consist in these two heads:—1. In a carefulness not to pollute it by doing any of our own works prohibited therein; which by the prophet is expressed, "in turning away the foot from the Sabbath; that is, from spurning at it; and this is paraphrased by "not doing our own ways, nor finding our own pleasure, nor speaking our own words."

Herein is the negative sanctification of the Sabbath. 2. Affirmatively, it consists, as the same prophet interprets: First, in calling the "Sabbath a delight;" that is, in a real account of it to be such, and using it as such; both in desiring it while it is coming, and rejoicing in it when it is come upon us as a good and joyful day. Secondly, In calling it "The holy of the Lord;" that is, by faith apprehending it so to be his holy institution, and so to set it apart from all other time to sanctify it. Thirdly, In calling it "honourable," or a glorious day; a portion of time honoured with the name of God stamped upon it, as the day of days: and so accounting and using it. Fourthly, In honouring Jehovah therein, by declaring his holiness and his goodness in his Sabbath, setting forth his praise from morning unto night. This God hath set in his law, not to be repealed by man, as due to his sanctification of it.—*Hughes.*



MISSIONARY INTELLIGENCE.

Asia-Minor Mission—Proceedings at Thyatira.

After passing through a Greek village, Mr. Wolters writes—'Long before evening we reached a coffee house on the way, where we put up for the night, no other place being within reach before dark. We invited the people of the house to our Greek evening prayer. They came and listened with attention. I read a part of Matthew v., and made some remarks. To the prayers they responded with a loud Amen.

April 13—Among the people of the coffee house there was one who could read. To him I gave a New Testament, which he thankfully accepted. We were mounted at half-past seven o'clock. The plain of Magnesia was now behind us, and we were approaching a range of mountains stretched along the banks of the Hermus. We met numbers of the Yurucks, who are now moving with their flocks to summer quarters. The women, with their infants tied on their backs, generally lead the camels. We were attacked by their large dogs, and had we not been on horseback, we could hardly have defended ourselves against them. It was oppressively hot, and we were glad soon to get a distant view of Thyatira, now called by the Turks Ak-Hissar (White Castle :) it is situated on a plain, a great part of which seems to be marshy ground. The town is enclosed by fruitful fields and gardens, and, among the many trees, one observes, at a great distance, the lofty cypress and poplar.

A Greek friend at Smyrna had sent word to his relatives here that they should receive us with hospitality. A man was sitting at the entrance of the town, who immediately arose to shew us the way to the house where we were expected, and at which we were received with the greatest kindness. As we intended to spend the Lord's day here, we were glad to find a clean and quiet place. Some Greeks came to welcome us: they were mostly natives of the island of Cerigo, being chiefly employed here in the cultivation of the plant, which, as in ancient days—Acts xvi. 14—is famous for dying purple. Only the root

is used for this purpose, and the plant is therefore called by the Greeks, *roof*.

Towards evening we visited the Greek Church, which was built in the year 1832. The Evening Service had just begun; but ah! where is the devotion of the worshippers? It is lip service only: the people's heart is far from God. In vain do they serve him. If an Apostle were to appear in such a congregation, what would he say? And is not He always present, whose "sacrifices are a broken and contrite heart?"

The Church is surrounded by a burial-ground. On many of the graves we observed small lanterns, in which, from time to time, they kept lights burning. I asked the son of our landlord for what purpose they lighted these lamps. 'To benefit the soul,' was his reply. 'Ah,' I said, 'if no better light has been kindled in their souls these lamps will be of no avail.'

April 14, Lord's day—A Greek youth called upon us this morning: he told us that he had attended school at Smyrna, where he had accustomed himself to wear the Frank dress. His friends here, however, not wishing to see him in European dress, he was obliged to lay it aside, and again to put on the Eastern. This gave occasion to speak to him a serious word of instruction with regard to the true ornament of a Christian, as not consisting in dress and other outward things.

We read, three in number, the Morning Service of the Church in our room. How precious the promise, "Where two or three are gathered together in my name, there am I in the midst of them!" And

how beautiful, how impressive, how suitable are the Services of our Church at all times and under all circumstances, even for private devotion !

Our Services being over, we called on the *Æconomos*, the first Priest and representative of the Greek Bishop, hoping to find an opportunity for useful and religious conversation; but it was impossible to speak in a profitable way, and for this reason we did not remain long. Some Greeks came in, perhaps from curiosity to see us. Speak to these men on earthly things, tell them political news, or any thing but religion, and you will find open ears: for divine and spiritual things they have no taste. Their religion is nothing more than going to Church, bowing and making the sign of the cross, fasting, &c. A religion of the heart is, generally speaking, quite an unknown thing in the East.

In the afternoon we visited the Armenian Church. The Priest was absent, and we found only a few men in the Churchyard. To one of them, who could read, I gave a *Modern-Armenian New Testament*. He immediately began to read from the beginning, the other men standing around him, apparently very much pleased with what they heard, it being in a language which they understood.

A Lord's day at Thyatira ! How interesting to read here the Epistle in Rev. ii. 18—29 ! Few were the things which the Lord had against some of this Church, whose conduct was impious and profligate; while the commendations of its faithful members were high indeed. Would the Lord *now* find any thing to commend in this Church ? If the eye of His un-

worthy servant looks in vain for "charity, and service, and faith, and patience, and works," among the Christians of this place, what must the Son of God see, "who hath his eyes like unto a flame of fire?" Lord have mercy upon these ancient Churches, and visit them with thy salvation! And may we, through grace, be enabled to hold fast that which we have already, till he shall come!—*Church Missionary Record.*



LIFE AND TIMES OF ARCHBISHOP WHITGIFT.

(Continued from page 117.)

The way was soon open for Whitgift's further promotion in the Church. The Archiepiscopal See of Canterbury was left vacant by the death of Grindal, and he was immediately chosen as the fittest person to fill so important a situation. Indeed the Queen's earnest wish had been to promote him to it some time before, when Grindal was about to resign, but his high respect for the Primate, who had long been out of favour with Elizabeth, made him steadily oppose her wishes, and Grindal retained his office till his death. Whitgift entered on his new charge under very disadvantageous circumstances, for the See was in a sadly neglected and disordered condition, owing to the long suspension of his predecessor. The Courtiers had managed to get the disposal of many of the most valuable preferments into their own hands, and filled the vacant Cures with creatures of

their own; many of them very ignorant, and men who took no pains to maintain the ecclesiastical order which had been lately established with so much care and difficulty. The natural consequence of their neglect was, that schism began to lift up its head and gather strength; in fact many of the Clergy themselves endeavoured to create in their peoples' minds feelings of dissatisfaction with the Prayer Book, by raising objections to some of its ceremonies and forms of expression. Lay-preaching too was now first heard of, and the Church seemed to be altogether in a tottering condition.

The Archbishop's first step was to strike at the root of the evils which threatened its downfall, by drawing up at once some Articles for the regulation of the Clergy, which he sent to every Bishop under his jurisdiction; accompanied with an order to send him correct particulars of the state of the Church and Clergy in their respective Dioceses. The point on which he mainly insisted in these 'Articles' was, that no Minister should be allowed to exercise any ecclesiastical function till he had subscribed to the three following Articles, in which he declared his belief, that 'The Queen alone had Sovereign power over all her subjects, and that no foreign power had or ought to have any authority, ecclesiastical or civil, within her realms.' 'That the Book of Common Prayer, and the Services for the Ordaining of Ministers contained nothing contrary to the word of God,' and 'That all the Articles of Religion were agreeable to the word of God.' Those who refused to subscribe to these Articles were at once suspended. He en-

gaged himself in many troublesome conferences with the Puritan Ministers in Kent and Suffolk, which ended in their suspension. With some of the Clergy of the diocese of Chichester he met however with better success, for they stated their objections with modesty, and listened with unprejudiced minds to the Primate's answers, by which they were convinced of the absurdity of their scruples in refusing to sign the Articles. Anxious to lose no time in the accomplishment of the object he had so much at heart, Whitgift began his Visitation in person almost immediately after his translation to Canterbury, that he might be able to judge for himself of the extent of the existing evils, and of their proper remedy.

In the following year the Queen issued an Ecclesiastical Commission, at the head of which was the Archbishop. His uncompromising measures made him many enemies among men of all ranks, and he was opposed even by some of the influential men at Court. His early friend and patron, Burleigh, still stood resolutely by him, and entered into all his plans for the good of the Church, though even he occasionally differed from him in opinion as to the *way* in which uniformity was to be brought about. The Lord Treasurer maintained that more gentleness ought to be used in dealing with the Non-conforming Ministers, and that such a course would be more likely to succeed than the one of unbending severity in which the Primate persevered.

In addition to his other labours, the immediate care of five vacant Bishopricks and eight Deaneries now fell upon Whitgift as Metropolitan. He drew

up a list of the men who appeared to him best qualified to fill them, which he sent to Burleigh for the Queen's inspection, begging her to nominate those she thought fit as speedily as possible. She promised to take the subject into her immediate consideration, but we only find a very few of the vacancies filled up before the close of the year. The disposal of the Mastership of the Temple too, caused a great deal of anxious discussion at this time: the Puritans were very eager to obtain it for Travers, author of a Latin book, published in English nearly a century afterwards by Parliament, under the title of the 'Directory.' The appointment was more valuable on account of the extensive influence it brought with it over the minds of so many of the rising generation than it was in a pecuniary point of view, and it was therefore deemed an object of the last importance by the heads of the Church that it should be bestowed on a man who would use that influence for good and not for evil. The struggle between the two parties was a protracted one, and its issue for some time very uncertain, as Burleigh chose to espouse the cause of Travers. He made re-ordination however a *sine qua non* of his obtaining the Mastership, to which he indignantly refused to submit, saying that Cartwright's ordination at Geneva was equivalent to that of any English Bishop. Thus the hopes of the Puritans were disappointed, and the appointment was given to Hooker, the well-known author of the 'Ecclesiastical Polity.'

LIGHT FROM THE WEST;

The Cornish Parochial Visitor.

No. VII.]

JULY, 1845.

[Vol. XIV.]

MISSIONARY INTELLIGENCE.

Egypt Mission.—Encouraging case of Conversion from Popery.

In a letter, dated Jan. 23, 1845, the Rev. W. Kruse speaks with gratitude of the encouragement with which he has met in his labours. He has opened a room in his house for the purpose of holding conversations with inquiring Natives, many of whom have availed themselves of the opportunity thus presented to them.

Mr. Kruse then speaks of one Convert who was formerly a Roman Catholic.—'When in former years

I held an Arabic Service in the schoolroom with the boys, this man was a constant attendant; then however he evinced no decided love for the truth. Upon my return this time he with many others called upon me, and on learning my intention of opening a room in my house for Religious Meetings, he gladly embraced every opportunity of the kind. For some time his errors clung to him with great force: first he was willing to allow the inefficacy of the Saints; but the Virgin, he said, he never could give up. These are his own words. I endeavoured, on every occasion, to shew him from the Scriptures that one only Saviour and Mediator was needed—that He was truly sufficient for all our wants. After many conversations it pleased the Lord to remove the scales from his eyes, when he at once exclaimed, ‘None but Jesus! He is all my hope, and all my salvation!’ It is most gratifying to observe, that in every instance this man’s conduct is entirely changed. He does not dare to deny “the Lord that bought him;” and although occasionally suffering persecution for the cause of Christ, he still steadily adheres to the truth which he has embraced, openly confessing Christ before men wherever he goes. This is one very pleasing instance of the Lord’s work. I could bring forth others; but that, as their evidence is not so clear, I fear to write of real conversion of heart.—*Church Missionary Record.*

Delightful as are facts such as these in themselves, yet when viewed in sad contrast with what is doing in our own ‘once highly favoured’ land, they arouse

fearful searchings of heart. 'The movement, toward Protestantism,' writes one just returned from France, is there like the beginning of a new Reformation, while *we* seem to be retrograding towards Rome in an awful way.' Whilst the Missionaries go forth from our shores to proclaim the Gospel as taught in our Church, and cheer our hearts by the glad report of Heathens, Mahomedans, and Papists renouncing their false creeds, and embracing the truth; how awful to think that the land that sends them forth is giving every encouragement to Rome, and dealing many an heavy blow and discouragement upon our own Church! and has at last consented—against the manifest sense of the people of the land, and the faithful opposition of some illustrious Abdiels,—‘Among the faithless faithful only [they,]—to do her part to educate the future Ministers of that apostate Church; who, if true to their principles, (and the charge of changeableness however vainly looked for by demented Protestants, has never yet been a change capable of being fastened on Rome,) must follow the footsteps of their forefathers in this land; and either by the deceivableness of unrighteousness, or by the power of the secular arm, as God may permit, play again the part she once did in our fallen land; while, haply, some one of those nations to whom we send our Missionaries take our place as the first of nations, and hold it till they too forget that fleets, and armies, and worldly wisdom are confidences vain as vanity when the God of armies, and the beginning and end of all wisdom, writes “Ichabod” on the nation that sacrifices his glory on the altar of human expediency!



DAVID'S HARP. THE 116 PSALM, WITH A
FRUITFUL EXPOSITION AND GODLY
DECLARATION OF THE SAME.—*Bacon.*

*"I believed, and therefore have I spoken; but I
was very sore troubled."* Verse 10.

(Continued from page 134.)

THE THIRD STRING.

"But I was very sore troubled."

The evil will ever hate the good, and never be at rest till the innocent be had out of the way: not that the good doth any harm unto the evil, but that the evil cannot away with the good, no more than the ravening wolf can away with the poor harmless sheep, or the hungry hawk with the simple dove: as Christ saith, "The prince of this world cometh, and yet hath he nothing against me."

How little favour also did Moses and Aaron find among the disobedient Jews, after they brought them out of captivity from the land of Egypt! Were not they many times in danger of their lives for all their labour and pain that they took for their health and

salvation? How were the prophets treated which preached in the name of the Lord? Were not some stoned to death? some slain with the sword? some sawn in pieces? As I may pass over many holy men, —Jacob, Joseph, David, Helias, Ananias, Azarias, Misael, Tobias, Eleazar, the mother among the Macabees and her seven sons, with other innumerable, —which either suffered death, or else great trouble and persecution for the glory of God: how was Christ, that Lamb of God without spot, “which did never any sin, in whose mouth there was never any guile and deceit found,” handled in this world! How was he railed upon so soon as he began to speak and preach the word of his celestial Father! Was he not called a glutton, a wine bibber; a friend to publicans, harlots and sinners? a deceiver of the people, a mad person, a Samaritan, a breaker of the Sabbath day, a heretic, a destroyer of the temple, an enemy of our mother—the holy Church,—a traitor, a for-bidder to pay tribute unto Cæsar? Was he not reported to work his miracles and cast out devils by the help of Beelzebub, prince of the devils? Was not his doctrine counted new learning? What did he at any time, although never so good and godly, that the world did not find fault with and condemn? Did not their malice at last increase to such fury; that they never ceased until they had put him to death? yea; and that the most spiteful death that could be invented, even the death of the cross; hanging him between two thieves, as the principal malefactor and chief captain of all wickedness?

Again, how were the Apostles of Christ treated?

Verily even as their Master was before them. How often were they slandered, laid watch for, threatened, beaten, whipped, scourged, put in prison, cast out of cities, stoned, and dragged out of the towns for dead? How many also of them were slain, some with stones, some with sword, some otherwise! How were both they and their doctrine blasphemed and evil spoken of! Were they not reported and accused before the magistrates, princes, and rulers, that they were such pestiferous fellows as troubled the commonweal, yea, all the world; made insurrections, raised up seditions, gathered together unlawful assemblies, wrought contrary to the decrees of Caesar, making another king, even Christ? Were not they called vain babblers, tidings-bearers of new devils, sowers of strange and new doctrine?

It is therefore no new thing for the preachers of God's word and the earnest lovers of the holy Scripture to be thus railed upon, slandered, evil spoken of, persecuted, and put to death, even for the glory of God and shewing of the truth. What need I rehearse the innumerable companies of the holy martyrs, which since the Apostles' time, for the testimony and witness of God's word, have suffered great persecution, and at the last cruel death?

Read the histories who that listeth, and he shall soon perceive that persecution hath ever followed the true preaching of God's word, and that the Church of Christ hath then most flourished in all kind of virtue, and the Christian faith been most strong when there was most extreme persecution. For the blood of the holy martyrs is the water wherewith the gospel

of Christ is watered and made to grow. So that persecution hindereth not the glory of the gospel, as the Nero-like tyrants judge, but furthereth it greatly. And where most persecution is, there doth God's word most of all flourish. Nothing hindereth the faith of Christ so much as carnal security and fleshly quietness. For where all things are according to the appetite and desire of the flesh, there reign beast-like manners, there is no care of God, no invocation of the Lord's name, no study of divine religion, no meditation in the holy Scriptures, no regard of the poor people, no desire of innocent life. But when persecution once cometh for the word of God, then is God called upon with most hearty and fervent prayers, then are the holy Scriptures searched, then do men study for the amendment of life, then do they seek the accomplishment of God's most holy will, then are they altogether desirous of celestial things, and utterly contemn and set at nought whatsoever pleaseth the eyes of carnal men in this world.

Therefore when persecution cometh for righteousness' sake, let us not despair, but make ourselves conformable to the will of God, rejoice and be merry. Let us set before our eyes the examples of Christ and of all his Church, even from the beginning of the world, Abel, Abraham, Isaac, Jacob, the people of Israel in Egypt, David, Josias, the Prophets and Apostles. We must, saith St. Paul, be "made like unto the image of the Son of God, Rom. viii. If our elder brother, Christ, possessed not the eternal inheritance but by the cross, shall we that are of a meaner sort think to enjoy it after a more easy sort?

To whom is this saying unknown, "By many tribulations we must enter into the kingdom of God?" Christ bare the cross; but he bare it not away with him; but left it here behind him to be borne of us all if we will be his disciples, as he saith, "If any man cometh unto me and hateth not his father and mother, wife, children, and sisters, yea, and his own life, he cannot be my disciple. And whosoever beareth not his cross, and cometh after me, he cannot be my disciple." "The disciple is not above the master, nor the servant above his lord. It is enough that the disciple be like his master, and the servant like his lord. If they have called the father of the household Beelzebub, how much more shall they so call them that be of his household?" "If the world hate you, ye know that it hated me before you. Because ye are not of the world, but I have chosen you out of the world, therefore doth the world hate you. Remember the word that I say unto you, The servant is not greater than his lord. If they have persecuted me, they shall also persecute you: if they have kept my word, they shall also keep yours. But all these things shall they do to you for my name's sake, because they have not known him that hath sent me." "Verily, verily, I say unto you, ye shall weep and lament, but the world shall rejoice: ye shall be sad, but your sadness shall be turned into joy." In the world ye shall have affliction and trouble; but be of good comfort, for I have overcome the world." "Blessed are they that suffer persecution for righteousness' sake; for unto them belongeth the kingdom of heaven. Blessed are ye when men shall revile you,

and persecute you, and speak every evil word against you falsely for my sake. Rejoice and be merry, for great is your reward in heaven."

St. Peter also saith, "Dearly beloved, marvel not when ye be proved by fire, which thing is done to try you, as though some strange and new thing chanced unto you, but rather rejoice in that ye are partakers of the passions and troubles of Christ, that when his glory shall appear ye may also be merry and rejoice. If ye be reviled for the name of Christ, blessed are ye; for the Spirit, which is the Spirit of glory and of God, resteth upon you." Hereto pertaineth the saying of St Paul, "This is a true saying, If we be dead with him we shall live with him also: if we suffer together, we shall also reign with him; if we deny him he also shall deny us. If we be unfaithful yet abideth he faithful; he cannot deny himself." 1 Peter iv. 2 Tim. ii.

From all these Scriptures it is evident that it is no sorrowful, but joyful thing to suffer persecution for righteousness' sake, for the glory of God, and the promotion of his most blessed word. Neither is it a token of God's wrath, but rather of his singular benevolence and high good will toward them which are troubled for his sake. For if they be happy to whom it is given to believe in Christ, how much more happy and fortunate are they to whom it is not only given to believe in him, but also to suffer for him! St. Paul rejoiceth greatly in the Philippians, because it was given them "not only to believe in Christ, but also to suffer for his sake." For hereby are they assured to be Christ's disciples, and are abundantly certified

that God loveth them, careth for them, and hath prepared for them a glorious and celestial mansion. Read the twelfth chapter to the Hebrews for thy comfort.

Therefore, as David teacheth us here, let us first believe stedfastly in God, and afterward confess that openly before the world which we believe in our hearts, remembering these words of Christ, "Whosoever shall confess me before men, I will confess him also before my Father which is in heaven. But whosoever shall deny me before men, I shall deny him also before my Father which is in heaven." And if it be the will of our heavenly Father that we be persecuted, troubled, and grievously vexed for the confession of his truth, let us not therefore fear to confess the Lord Christ, but, as good soldiers of Jesus Christ, valiantly suffer affliction, yea very death, if the glory of God so requireth, being assuredly persuaded, that by this means not only God shall be greatly glorified, and his holy gospel largely promoted, but also that we for this short trouble shall receive perpetual rest, for this corruptible life immortal glory, for the vain pleasures of this world eternal felicity and everlasting joy, worlds without end. Amen. *(To be Continued.)*

The only real disturber of men, of families, cities, kingdoms, worlds, is *Sin*: there is no such troubler, no such traitor to any state, as the wilfully wicked man; no such enemy to the public as the enemy of God.—*Wogan.*

NOTES FROM SERMONS.

"What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him? and that thou shouldest visit him every morning, and try him every moment?" Job vii. 17, 18.

How may we say that man was magnified? He was created in the image of God, and set over the whole creation; but man by sin sunk below the beasts over whom he was placed.

1. Our nature was magnified by being taken into union with God himself; by which union the human nature is exalted above that of angels. But is it just that sinful man should be made higher than spirits who never fell? It is even so! for "where sin abounded, grace hath much more abounded."

2. By our nature being taken into union with the Son of God, we are made strong, powerful, and rich; because we, by our marriage union with Christ, are entitled to all that he hath. To set the heart upon any thing implies that we would make any sacrifice to obtain it. God hath so set his heart upon his people, that he is determined to have them for his own, and to draw them to himself;—"They are my people; where I am they shall be."

"And that thou shouldest visit him every morning."—God is sometimes said to visit his people in order to bestow favours upon them. The Lord often visited his people personally, as in the case of Jacob. At other times God is said to visit his people by afflicting

dispensations,—“I will visit their transgressions with a rod, and their iniquity with stripes, nevertheless my lovingkindness will I not utterly take from them, nor suffer my faithfulness to fail.” God hates the sins of his people while he loves their persons: while we are in bodies of sin and death we require frequent visitations of an afflicting nature. This is one proof of our being sons and daughters of the Lord God Almighty; “for what son is he whom the Father chasteneth not?” Sin is the procuring cause of all suffering. It is not only for actual sins, but for heart sins that we suffer; but let no one be brought into bondage; our suffering does not atone for sin or procure salvation, that is already done for us, but there is a process going on within to meeten us for glory.

“And try him every moment.”—Here is the trial for faith, as in the case of Abraham; who was commanded to offer up his son Isaac, in whom all the promises centred. He obeyed, staggering not, knowing that God was able to raise him up from the dead; from whence also he received him in a figure. “Be patient, brethren, and followers of them who through faith and patience inherit the promises.”

“The Pharisee stood and prayed thus with himself, God I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican,” Luke xviii. 11.

The character before us is a religious character; the tenour of his worship is of a religious kind. He is

indeed in this the great danger of the case consists; because in proportion to the extent of good, such is the extent of evil. This man then goes into the temple of the Lord; what is the substance of his prayer? "God, I thank thee," &c. Now the first fault to be observed is, that there is no confession of sin; the man goes to meet his God, but he goes not as a sinner; there is not only an entire want of confession of sin, but an entire want of need; he prays as if he had no ignorance. We find thanksgiving marks the tenour of his prayer; does he thank God for his undeserved mercies? he looks only to himself, his standing there was only another mean of exalting himself; his very thanksgiving was the utterance of pride.

With this warning so plainly before us we cannot mistake: we do not now expect people will boast of what they have done, or what they have not done, but still the principle may be there; there may be a want of self-condemnation about us; yea, while we ask for grace, there may be a want of grace, a want of hatred of sin, while we come to thank God for his mercies. The reason why the Pharisee's character is so condemned is because it has such a tendency to hinder a blessing; the man who does not know that he needs grace will not ask for grace. What was it that nailed Jesus to the tree? It was Pharisaism!

Disobedience to God's government is the source of all the misery in the universe.

THE FOURTH COMMANDMENT.

The first four of the Commandments, delivered to Moses on Mount Sinai, enforce the most entire devotion to God; and the last of these four is particularly explicit as to the duties of the Sabbath day. But the Sabbath, which the Israelites were here so solemnly called upon to *remember*, was appointed by God more than two thousand years before. Scarcely does the Scripture announce the completion of the creation than it declares, that "on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." The first Sabbath was that when the Lord God, having finished his work, pronounced it *good*, and sanctified the seventh day as a permanent memorial of his power and goodness, and as a sign of a covenant between himself and the creatures he should raise by the power of his will. The last Sabbath will be that rest which remaineth for the people of God, when this probationary scene of trials and temptations shall have closed, and when the "dead which die in the Lord shall rest from their labours."

One day in seven seems to have been fixed upon by infinite wisdom in every age of the world as a season of sacred rest, though after the resurrection of Christ the Sabbath has been observed by Christians on the *first* day of the week instead of the *seventh*, inasmuch as this day seemed to present subjects for peculiar commemoration and contemplation. We can have

no doubt that the Sabbath day continued to be kept holy from the creation of the world ; for when God here makes mention of " hallowing " the Sabbath day, he does not speak of it as a *new* thing, but as a matter already well known, " Remember," &c. Had the practice been discontinued, the renewal of it would have been especially recorded.

The Law of Moses was most strict in enjoining the observance of the Sabbath, and is full of threatenings and punishments for the negligent manner in which the service of God was performed. Repeatedly were the Jewish people told to " remember the Sabbath day to keep it holy : " " Ye shall keep the Sabbath, for it is holy unto you ; every one that defileth it shall surely be put to death ; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done, but on the seventh day is the Sabbath of rest, holy to the Lord ; whosoever doeth any work on the Sabbath day he shall surely be put to death : it is a sign between me and the children of Israel for ever," Exod. xxxi. 14. In order to remind the people of this law during their journey through the wilderness we find that the Manna was withheld on the Sabbath that there might be no temptation to any other employment than the worship of God. And we also find that the transgression of it was not to be committed with impunity ; for one of the congregation was really stoned to death for gathering sticks on the Sabbath day. *Blessings* are also promised for obedience, " Ye shall keep my Sabbaths," &c. Levit. xxvi. 2, 4.

The observance of the Sabbath is no less strictly enjoined in the New Testament, by the repeated precepts as well as by the example of our blessed Saviour and his Apostles. No person who reads the writings of the Evangelists can fail to know how constantly the disciples of our Lord met together on one day in seven. And though Christ rebukes the *scrupulous exactness* of the Scribes and Pharisees, who (confining religion to the observance of outward acts and ceremonies) presumed to censure his disciples for plucking the ears of corn and eating them, when they were hungry, telling them that "the Sabbath was made for man, and not man for the Sabbath:" although he declared to them that it was lawful to *do good* on the Sabbath day, still he had no design to lessen the importance, or to prevent the proper observance of it: on the contrary, we find him attending in the Synagogue on the Sabbath day, and St. Luke mentions that it was his custom so to do.

We find then, that the Sabbath instituted of God at the Creation of the world, solemnly promulgated on Mount Sinai, and strictly observed in the Jewish Church, was duly recognized also by our blessed Lord and his Apostles, and therefore we conclude that an obligation still lies upon us to improve and keep holy that day which is acknowledged by all Christians to be the Lord's day.

But how is it observed in the present day? By too many, it is to be feared, it is scarcely observed at all. The express command of God seems to be forgotten. The example of our pious forefathers has ceased to be regarded.—The father of a family, under what the

conceiveth to be a more liberal and enlarged view of things, no longer feels it his duty to instruct his children in the Catechism, as parents were wont to on the Sabbath day. The master of a family is now too liberal in his views to compel his servants to attend the house of God, or to instruct them at home, but leaves them to the wayward imaginations of their own hearts, to attend the worship of God or neglect it as they think fit; instead of bringing them up in the nurture and admonition of the Lord. Thus, being left to themselves, (and we know well what is the bias of the human heart when thus uncontrolled) the youth of our land grow up in shameful negligence of the Sabbath. Having spent the day perhaps in sloth and indolence, the Meeting house is their resort at night, where, "using religion as a cloak of maliciousness," they meet companions whose views are congenial with their own, and are often led into all kind of vice and immorality.

The appointed Minister of God does not now rebuke the youth of his parish for non attendance at the house of prayer. The ready answer, and perhaps the ready lie, will be, 'I attend the Chapel.' Far different will be the management of the truly pious Christian Churchman (and thank God there are still some left) with regard to those committed to his care. Feeling the danger of a house being divided against a house, he chooses such servants as can unite with his family in the service of God, and will afterwards feel it his duty to exercise a parental authority over them. He wishes them not only to provide for their bodies, but their souls also; he bids them

"remember to keep holy the Sabbath day; for the Lord hath blessed the seventh day and hallowed it."

J. K.

TWELVE QUESTIONS TO THOSE BELIEVERS WHO NEGLECT THE LORD'S SUPPER.

Let me proceed to shew you the aggravations of your long neglect of the Lord's Supper; I pray you therefore tell me,—

1. Is not this to live in the neglect of a plain commanded duty? you see it proved to be your duty, and is it nothing to you to live in a known sin? Nay, and to plead for it too, as you do for not coming to this ordinance; it may be it is because you doubt of your sincerity, and might not this increase your doubts, when you are partial in your obedience to God's commands?

2. Is not this great hypocrisy, to complain of the hardness of your heart, and yet will not use that means to have it softened? to complain of the power of your sins, and yet will not bring them to the cross of Christ to have them mortified and subdued? Is not this great dissimulation, to run to Ministers with complaints in your mouth, and tears in your eyes, because of the prevalency of corruption, and yet will not use the means for the further conquering of them? If it be not so, why then do you complain? if it be so, why then will you not diligently and conscientiously use the means that it might be better with you? Oh come, bring your hard heart unto the blood of Christ,

and see if it will not soften it; bring your strong corruptions to this blood, and see if it will not weaken them?

3. Is not this to set light by a special token of the love of your dying Lord? The nearer Christ was unto his death the more lively were the discoveries of his love unto your soul, and will you take no more notice of it? Methinks Christ when he was to die, speaketh thus unto his people, 'You are they whom I have loved; you are they for whom I will do and die; you are they whom I will always think upon, and in whose thoughts I love to live; and because the hour of my death is come, and I must go away from you, therefore I will leave you a memorial of my death and love, that as oft as you see it you may remember me; when you behold it, then think of me!'. And was Christ mindful of your good and comfort in that very night in which he was betrayed, and will you thus neglect and disesteem it? If your most dear and special friend upon his death-bed had bequeathed you some token of his love, and said, when you behold this, then think on me when I am dead and gone, would you throw it by and never view it? Do not the expressions of your dying friends make a deeper and more large impression upon your heart and thoughts? and shall not the words, and entreaties, and commands of your dying Lord?

4. Is not this to disesteem a firm conveyance and assurance of all the Gospel blessings and benefits purchased by the death of Christ? is not this ordinance God's broad seal to confirm unto your soul the great and everlasting blessings of the covenant of

grace? Would you be contented with the writings for your lands and houses, without a seal? or would you not desire a sealing day, and be glad when it comes, that you may be the surer, and your title made more clear? and are not the pardon of your sins, and your title to the kingdom of God greater things; and the assurance of these more, infinitely more, desirable? or do you doubt you have them not, and yet will not come to have your evidences to be cleared? This Sacrament it is to bring to your remembrance the Passion of your Lord, where he would testify to your conscience, and assure you that he died for you. It is a demonstration of his love, where he would assure you that he loves you. It is a prognostic of your future and eternal happiness, where he would assure you that you shall undoubtedly be partaker of it, and will you yet neglect it?

5. Is not this too great a sign of the littleness of your love unto him? did you love him, would you not desire to be there where he is wont to take his walk? did you love him, would you not desire to eat and drink at his table, yea to feast upon him? and to be there where you may find him, and where he manifests himself unto them that love him? did you hunger after him, and thirst for him, would you not desire to be there where you may be filled and satisfied?

6. Is not this too great a sign of your slighting communion with him, that you do not set so high a price and valuation of fellowship with him? or do you complain that you have it not, and yet will not come where you may have it?

7. Is not this too great a sign that you set little

by the comforts of the Spirit, and the warming joys of the Holy Ghost! Is it not here that God hath shed abroad his love into the hearts of true believers, and sent them away with their hearts full of joy, and their mouths of praises? or do you complain you have no comfort, and that you are a stranger to spiritual joy, and will not come where you may not only have a taste, but drink full draughts of the well of consolation.

8. Is not this to grieve the Spirit of God, and to make him more angry and displeased with you, and to withdraw himself further from your soul? Can God take it kindly at your hands, when he hath killed the fatted calf, and made ready his marriage supper, and sent his servants forth to call you and invite you, and you turn your back upon it? do you not provoke him to leave your hearts to greater deadness; and let you go sorrowing to your grave, and never let you taste of the sweetness of these comforts till you get to heaven? or how can you complain that God departeth from you when you will not come near unto him; that he withdraweth from your soul, when you withdraw from your duty?

9. Is it not too great a sign that when you did receive it you tasted not of the sweetness of it? and that you missed of the comfort and the benefit of it, that you have since so long neglected it? do you think you have not cause to repent of your former receiving, when it did not leave an earnest longing in your soul to come again? was it possible for you to meet with God, and taste the sweetness of the fulness of Christ, and not desire and long for the like opportunity again?

Had you experimentally found the reachings forth of your love to God, and desires after him, and have tasted the sweetness of such actings of love and joy, could you have abstained so long?

10. Is it not all one to you, if there had been no such ordinance appointed? what is it to you if you receive it not? if it be a Sacrament to others, yet it is not to you: if it be a seal to others, yet it is not unto you that live in the neglect of it. The lamb was not the Passover, but the lamb killed, and roasted, and eaten, was the Passover. Nay, let me tell you, it had been better for you if Christ had not ordained it at all; for you could then but have been without the benefit of it, and so you are now, while you do neglect it: but then you would have been without that sin and guilt that now you contract by the forbearing of it.

11. Is it not great unthankfulness in you thus to live in the neglect of it? can you be thankful unto Christ for adding seals unto his covenant while you omit it? have so many souls unfeignedly blessed God for this institution, and will you be guilty of so great ingratitude?

12. Do you know what it is that you have lost by neglecting it? and might it not have been much better with you in your spiritual condition if you had frequently attended upon God therein? If there be any thing in Law and Gospel to awake you first and comfort you afterwards, this ordinance would have done it. Here you might have seen the deserts of sin, and the evil of transgressing the law of God; to rouse you out of your spiritual security: here you might have

had the cordials of the gospel to have comforted and revived your swooning soul under the affrightments and terrors of the law: if there be anything in the wrath and love of God to work upon your heart, here you might have seen lively discoveries of both—of God's wrath against sin in the death of Christ, of God's love towards the sinner in the death of Christ. Oh you cannot tell what you have lost by omitting of it—what grace you have lost, what comforts and joys you have lost, that others have found in the frequent and conscientious use of this ever to be prized ordinance!—*Doottttel.*



LIFE AND TIMES OF ARCHBISHOP WHITGIFT.

(Continued from page 144.)

In December Parliament met, and the Nonconformists put forth their utmost efforts to obtain the liberty they had so long thirsted for. The active steps taken for their suppression seem by no means to have quenched or even diminished their hopes of a final victory; for many petitions were sent up, and a bill brought into the house in their favour. Indeed so confident were they of success, that some of the party immediately employed themselves in the compilation of a new Book of Common Prayer, and a plan of Church government for their own use on the same system as that of Geneva.

Their sanguine expectations were once more to be disappointed, for the lords refused to pass the bill

though the Commons were many of them inclined to favour it. Their petitions were grounded on the fact of the many grievances in the Church which called for redress. The truth of their complaint could not of course be denied, but the Archbishop was determined to remove the grounds on which it existed, by undertaking to reform all abuses which yet remained in the Church. He took good care to lay his plans before the Queen herself, well knowing that the natural jealousy of her disposition would make her very indignant at any interference on the part of Parliament in the affairs of the Church, of which she considered herself the temporal head: and this she did not fail to tell them, 'gently rebuking' them in her speech at the close of this session, for the part they had already taken in meddling with ecclesiastical matters. The articles passed by the Synod at this time were mainly directed towards the increase of learning among the Clergy, many of whom were exceedingly ignorant. This it was in fact which formed the chief ground of complaint against them on the part of the Puritans; absurd as it was to expect that a Church so lately formed could be at once supplied with Ministers in every respect competent for their work. We find mention of the consecration of five more Bishops this year, among whom were Godwin and Wickham, who afterwards succeeded Whitgift as Archbishop of Canterbury.

Rev. H. A. SIMON, (Penheale-Press,) Cornwall.

LIGHT FROM THE WEST

OR,

The Cornish Parochial Visitor.

No. VIII.]

AUGUST, 1845.

[VOL. XIV.

SCRIPTURE READINGS.—No. 2.

“That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory at the appearing of Jesus Christ.” 1 Peter i. 7.

Gold may endure the trial of the fire, but it will perish at last. The uses of gold, however valuable and important in a temporal sense, are yet confined to this present world: it is otherwise with *faith*: the effects of *faith* are not limited to time; *faith* is an immortal principle, it survives the wreck of the

tomb, and stretches throughout the ages of eternity. Whatever be the brightness imparted to gold by the furnace, it is far less valuable and excellent than the purity and lustre which faith derives from affliction: "that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory at the appearing of Jesus Christ." The real worth of trial, as the touch-stone of faith, will not be fully discovered until the day of judgment. The Lord's believing people are apt to form mistaken ideas on the subject of trial here, but it shall not be so hereafter: in this imperfect state the most eminent saints of God "see but through a glass darkly," but the hour is fast approaching when every cloud of misconception and error shall be rolled away from the divine dispensations, and, amongst other things then to be revealed, the benefit resulting from affliction and trial will be fully made known: affliction and trial will then be found to the praise and honour of those who endured them: every thing we have done or suffered for Christ will be brought to light, with all the accompanying circumstances: a reward proportioned to our faithfulness will be given us, and still it will be the reward of grace. Great sufferings will issue in an eternal weight of glory: "I reckon (says St. Paul) that the sufferings of this present time," however complicated and however long continued, "are not worthy to be compared with the glory that shall be revealed:" and again, says the same inspired authority, "Our light affliction, which is but for a moment, worketh for us

a far more exceeding and eternal weight of glory ; while we look not at the things which are seen, which are temporal, but at the things which are not seen, which are eternal."

It is a great thing to realize in our experience the force and power of these considerations ; it is a great thing to withdraw our minds from the passing sorrows of a passing world ; it is a great thing to rise upon the pinions of faith and view with steady gaze the pure serene of heaven's day ! But the manifold temptations which believers are called upon to endure in the wilderness below, will not only be proclaimed at last to the honour and praise of those who endured them, but to the honour and praise of Christ himself. The Lord Jesus is the author and finisher of his people's faith ; he by the operation of his Spirit communicated the principle at first ; by the seasonable supplies of his grace he maintains, carries forward, and strengthens the principle, and at length he will bring it to perfection. Christ will have all the glory of conducting his people through their trials, according as it is sweetly written for our encouragement, "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee ; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee, for I am the Lord thy God, the Holy One of Israel, thy Saviour." And thus will the trials of the godly issue in the good of the sufferers and the glory of Christ, accomplishing the object for which they are sent.

From the subject which has engaged our meditation

we would deduce two inferences,—The presence of trials affords no reasonable cause for questioning our interest in the favour of God. Many are the afflictions of the righteous, and sometimes they are peculiarly severe. Satan takes advantage of those afflictions to impress their minds with desponding and unbelieving thoughts: the evil suggestions of the Evil One but too often receive confirmation and support from our natural turn of mind and disposition: even bodily disorder will tend to depress our souls. Still the being in heaviness through temptations affords no just ground of doubting our acceptance with God. The persons of whom St. Peter speaks were undoubtedly in a converted state; they were “begotten again;” they had a lively hope, they believed in Christ, loved him, and rejoiced in him with joy unspeakable and full of glory: all these are unmistakable evidences of a renewed and converted state. It therefore follows, that temptations afford no just cause whatever for questioning our interest in the favour of God. The child of God may be tempted, harassed, and afflicted, but still be the child of God, the object of his love, redeemed by the blood of the Lamb, and an heir of glory.

But, secondly, we would observe what abundant reason we have to be reconciled to *afflictions*! Most unquestionably afflictions are painful to flesh and blood: in the language of an Apostle, “No chastening for the present seemeth to be joyous but grievous,” still it is salutary in its effects; “afterward it yieldeth the peaceable fruit of righteousness to them who are exercised thereby.” We shall perhaps *here*

see the benefit and even the *necessity* of each of our sorrows, but if not here, most assuredly hereafter. The praise and honour in which they will finally issue will more than make amends for all. Let us account our trials precious; "My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience; but let patience have her perfect work, that ye may be perfect and entire, wanting nothing:" "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

CHARLES.

DAVID'S HARP. THE 116 PSALM, WITH A
FRUITFUL EXPOSITION AND GODLY
DECLARATION OF THE SAME.—*BECON.*



THE FOURTH STRING.

"I said, being as it were in a trance, Every man
is a liar." Verse 11.

(Continued from page 154.)

No marvel indeed, though our minstrel David saith
that he was sore troubled for speaking. For he

singeth a very homely song, little pleasant and sweet to the ears of beast-like, carnal, and fleshly men. Who can abide to be called a liar, yea and that without any reverence taken? Yet he shameth not to speak universally, and to say that every man is a liar without exception.

Surely methink that David wanteth here the chief point of a minstrel and of a singing man, which is to lie and flatter, or at the least to fashion his song according to the audience, and with his singing to please so many as hear him. Is David now become a man of so little experience that he thinketh the holy Pharisees, the wise Scribes, the learned Bishops, the devout Priests, the godly Rulers of the Temple, &c. could be contented to be called liars, which would be noted throughout all the world to be the principal teachers of verity and truth, and alone to have the key of knowledge? Undoubtedly David kept sheep too long for to be a minstrel to such delicate and soft religious persons. But David was a good, plain, simple, and homely man, brought up in the country, and endued with that spirit wherewith St. Paul was when he said, "If I did please men I should not be the servant of Christ." For even as John Baptist, when he saw many of the Pharisees and Sadducees coming unto his baptism, called them the "generation of vipers" for all their glistening hypocrisy and feigned holiness; and as Christ called the Scribes and Pharisees "blind guides, straining out a gnat, but swallowing up a camel," "painted sepulchres, outwardly in appearance righteous before men, but inwardly full of hypocrisy and iniquity;" and as St.

Paul called Ananias the high priest "a painted wall," because, more like a butcher than a bishop, he commanded them that stood about him to smite Paul on the mouth, contrary to all equity and justice, when he should have purged himself before the council of the articles laid against him; even so David can none otherwise but call him that is a liar a liar indeed. He cannot bear fire in one hand and water in the other. He cannot play *placebo*: he is none of those that say all is well, when altogether is stark naught. He is no dissembler, his heart and tongue goeth together. For as the truth is so, speaketh he, having respect neither to the person nor to the time. He seeketh the glory of God, and not to satisfy the vain fantasy of man. He had rather suffer great rebuke, much trouble, extreme persecution, yea, very death, than that God's glory should in any part be obscured through his feigned fluttery. God send us fewer Eunuks and more Davids! But let us return to our song.

"I said, being as it were in a trance, Every man is a liar." Before David confesseth that every man is a liar, it is to be noted that he saith he was in a trance; that is to say, in an astonishment, a stupor, abashment, and sudden privation of sense or feeling, as when a man is so rapt into another kind of state that he forgetteth himself, or seemeth to be in another world, as they use to say. For all this doth the Greek word *ecstasis* sound. A like thing we read of St. Paul in the second Epistle to the Corinthians, chap. xii.

It is necessary indeed that David should be in this

ecstasy and trance, that is that he should be transformed into another man, renewed by the Holy Ghost, illumined with divine knowledge, lifted up to the contemplation of heavenly things, and have his mind wholly wrapt and plucked from carnality unto spiritual and ghostly matters; or else could he never have confessed this infallible truth, that every man is a liar. For "a natural man doth not perceive those things that pertain unto the Spirit of God; for they are foolishness unto him: neither can he understand them, because they be spiritually judged." How can a man speak good things when he himself is evil? "Can blessing and cursing come both out of one mouth? Doth a fountain send forth at one place sweet water and bitter also? Can a fig-tree bear olive-berries? either a vine bear figs?" "Of the abundance of the heart the mouth speaketh." "He that is of the earth is earthly; and speaketh of the earth; but he whom God hath sent speaketh the words of God." Every man speaketh as he is. The children of truth speak truth, and the sons of a lying seed speak lies and falsehood. Now is David no more such a man as of nature is a liar, but he is regenerate, and born anew of the Holy Ghost, and is no more of that false and lying seed, which deceiveth according to the nature, disposition, and property of Satan, which is "a liar, and the father of all lying;" and therefore confesseth he now another tale than he would have done before his regeneration and new birth. He would before have glorified in himself, in his flesh, in his blood, in his strength, wisdom, policy, riches, holiness, good works, and all

that ever he did, (for that is the nature of all flesh,) and have fought manfully against them that condemn the hypocrisy, feigned holiness, iniquity, and unrighteousness of the flesh; but now, being nurtured in the discipline of God's truth, he freely granteth every man of his own nature to be nothing but a liar; which thing St. Paul also affirmeth in his Epistle to the Romans, chap. ii.

Hereof we may learn what we are of ourselves, how blind and unapt of our own nature to aspire, breathe, or come to any point of true godliness and godly truth without the inspiration of God's Spirit. It is not without a cause said of God, "My Spirit shall not dwell for ever in man, for he is flesh." If we be left unto ourselves then we are nothing but liars, that is to say, beast-like, wicked, foolish, ungodly, thinking all abomination, breathing all naughtiness, speaking all wickedness, doing all mischief, and even such without feigning as we were left of our first father Adam after the transgression of God's precept, that is to say, naked, void of all goodness, replete with all evil.

Therefore, before we can savour aright any godliness, and work that which is acceptable in the sight of God, and healthful to our souls, we must be in this trance into the which David was cast; we must be transformed into another nature, and lifted up unto the contemplation of divine and celestial things. But this cannot come to pass of our own strengths, which are liars of ourselves, and not able to think a good thought but by the help of God's Spirit, which "worketh in us both the will and the

deed." For Christ saith, "No man can come unto me except my Father draw him, and I will raise him up the last day. It is written in the prophets, All shall be taught of God. Every one therefore that hath heard of the Father, and hath learned, cometh unto me." Again, "Without me ye can do nothing." When Peter confessed Christ to be the Son of the living God, he said unto him, "Blessed art thou, Simon the son of Jonas; for flesh and blood hath not opened that unto thee, but my Father which is in heaven."

Here see we that flesh and blood, that is all that ever we have of ourselves and of our forefather sinful Adam, cannot attain unto the intelligence of the divine mysteries and understanding of God's truth, except we be drawn of the Father by his Holy Spirit. Now that we may therefore come unto this true knowledge of God and of his truth, let us pray with that spouse, "Draw me after thee, so shall we run in the sweet savour of thine ointments," Cant. i. So shall we be sure not only to become new men, but also with a free and willing heart grant with David that every man is a liar.

"Every man is a liar," saith he.—This is to be understood, before he be regenerated and born anew by the second birth, not in Adam, but in Christ. For so many as have put off the old man Adam, and put on the new man Christ, so many are no more men, if we have respect unto their spiritual regeneration, but gods, as the holy Scripture saith, "Ye are gods, and all of you are the sons of the Most Highest." But all that have not on the Lord Jesus Christ

remain still liars ; and all that ever they do or speak without Christ and his most holy word is nothing but a very lie and mere fancy, a mad dotage, seemeth it never so true in the judgment of carnal reason. And this false and lying corruption cometh not of God, (for God is not the author of sin, nor one that will any unrighteousness, neither tempteth he any man unto evil, as St. James saith,) but of Satan, the mortal enemy of mankind, which lying full craftily unto Eve, and sowing this seed in her, and she in Adam, and Adam in all his posterity, brought us into this damnable and false lying state ; so that by nature, as St. Paul saith, “ we are all born the sons of wrath,” and all that ever we do of ourselves, without the Spirit of God, is lying, false, wicked, unfaithful, and detestable before God, as Christ testifieth, “ That which is born of the flesh is flesh.” Also St. Paul, “ All that is not grounded on faith is sin.”

To be continued.



RELIGION—ITS SPHERE.

Religion is not just one of the many duties of life ; it is itself a life : it is the taking a man off from his own root, and grafting him on God as the new root of all his thoughts, and desires, and doings. And as the sap of the root circulates through every branch, and twig, and leaf of the tree, so the love of God, which is the sap of this new spiritual root, ought to circulate through every thought, and desire, and action of the man.—*Erskine.*



THE SIXTH ARTICLE.

Of the Sufficiency of the holy Scripture for Salvation.

This Article contains two principal assertions; first, concerning the nature and object of holy Scripture: secondly what is considered Scripture. With regard to the latter point, we may briefly observe, that the Canon of the *Old Testament* was completed by Simon the Just, before Christ, 292.* We deny the inspiration of the *Apocrypha*, because the Jews never received it as inspired, because it is never quoted by Christ, and because there is in it no prophecy or other authentic mark of inspiration. And the *New Testament* we receive on the most abundant testimony—that in as early an age of Christianity, as could be reasonably expected, all the different books of it had been collected, and enumerated as portions of inspired Scripture. They were publicly read in Christian worship from the earliest times: they were appealed to, or quoted, by both friends

* See Prid. Con. V. i. page 273.

and enemies: and Commentaries, Harmonies, and Collations were early made of them; while all other writings and publications were carefully excluded from the sacred volume, thus early compiled, and treated and spoken of in a totally different manner.

With regard to the former point—the nature, character, and object of the inspired Scriptures,—the Article declares that ‘Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.’ Similar declarations are made in others of the Articles, the twentieth, twentyfirst, and thirtyfourth, for instance. And of the wisdom and propriety of them no Christian can have any doubt. The all-sufficient God could doubtless fully and sufficiently declare to man the plan and method of his saving purposes, and what must be our saving faith and rule of life. And while it is impiety to stop short of his requirements, it is gross presumption to add to them any thing as of necessity to be received. In this respect it is that our three Creeds differ from the Romish Creed of Pope Pius. *Our* Creeds are only summaries of Scriptural facts and truths: but the Popish Creed subjoins numerous additions of merely human authority, not to be proved by Scripture, but altogether contrary to its tenor.

On this subject,—‘*the Authority and Sufficiency of holy Scripture,*’ it has been said, three parties comprehend all smaller varieties of opinion.—

1. The first of these, constituted of the Romish Church and its disguised favourers, affirms the subordination of the authority of Scripture to that of the Priest. This is the doctrine of slavery and ignorance.

2. The second party comprises the sceptical sects of the Protestant world, which agree in affirming the subordination of Scripture to the dogmas of natural theology; in other words, to every man's notion of what religion *ought* to be. These sects having no barrier between themselves and pure deism, are continually dwindling by desertions to infidelity.

3. The third party, comprehending the great majority of the protestant body, bows reverently, and implicitly, and with intelligent conviction, to the absolute authority of the Word of God; and knows of nothing in theology that is not affirmed or fairly implied therein. The differences of this party, how much soever they may be sometimes exaggerated, will vanish as the mists of the morning under the brightness of the sun, whenever a refreshment of pious feeling descends upon the Church.' [Nat. History of Enthusiasm, § 4.]

Under the last of these three parties it is very clear our most Scriptural Church is included,—a Church whose glory it is to give the Bible most unreservedly into the hands of her people in their native tongue; to preach the Gospel to all, both rich and poor; to read in her public worship very large portions of the Scriptures; and to base thereon all her services, and doctrines, and teaching. May she long preserve this honourable distinction,

belonging to her far more than to any other religious denomination—A Church whose origin is declared to us in the Bible, whose doctrines are based on the Bible, whose outward constitution is the nearest to the Bible plan, and whose Articles, Liturgies, and Homilies all agree in ascribing to the Bibles divine authority, and in requiring for it the utmost deference, respect, and obedience.


R. H. T.



PROGRESS OF BACKSLIDING.

We live in a day when too many professors have a name to live and are dead. Too many who, though we would hope they are not destitute of some spiritual truth and grace in their hearts, yet are drawn, through an attachment to present things, to live sadly below their privileges and callings. They have but little of the comforts of the Gospel in their own souls, and bring in but a small revenue of glory to God. If we were to ask them the cause, they would speak out; they could tell us that there was a time when they, likewise, were warm and lively in their souls—when they little expected such a change as they have lived to see. They did not grow cold at once, but by imperceptible degrees. Worldly attachments stole upon them; they became remiss in secret duties—content with being found in a round of outward appointments, entangled more and more by the temptations which they neglected to shake off in time, and now that blessedness which they once

spoke of is gone. They have lost the savour and relish of spiritual things ; their strength is departed ; and though at times they cry out " O that I were as in times past ! " they find themselves unable to recover what they have lost, and unable to set heartily about seeking the Lord for deliverance. Instances of this sort should be warnings to us. As rumoured robberies endanger our gold, so when we hear what subtlety Satan employs, and what advantages he gains over others, it should make us redouble our diligence and guard, lest we, likewise, should be stripped and spoiled of our best things, grieve the holy Spirit, and be appointed to walk in darkness. It is a mercy to be kept from backsliding in life, from bringing an open reproach upon our profession ; but there is a backsliding in heart, likewise, which is exceedingly uncomfortable, and often proves an inlet and occasion to the other.—*Rev. John Newton.*



FAITH JUSTIFIES AS AN INSTRUMENT.

Faith justifies not as a formal cause, but purely as an instrument, viz. as it lays hold on Christ the blessed object, and fetcheth in his fulness ; and in this sense it is called a precious faith : the worth lies not in faith but in Christ, on which it doth centre and terminate : faith in itself considered is not more excellent than other graces. Take a piece of wax and a piece of gold of the same magnitude, the wax is not valuable with the gold, but as the wax hangs at

the label of some Will, by virtue of which a great estate is confirmed and conveyed so it may be worth some hundred pounds. So faith, considered purely in itself, doth challenge nothing more than other graces, nay, in some sense, it is inferior, it being an *empty hand*: but as this hand receives the precious alms of Christ's merits, and is an instrument or channel through which the blessed streams of life flow to us from him, so it doth challenge a superiority above other graces.—*Watson.*



LIFE AND TIMES OF ARCHBISHOP WHITGIFT.

(Continued from page 168.)

In the beginning of the following year, 1555, the Archbishop was anxiously engaged in examining into various infamous charges brought against Wolton, Bishop of Exeter, which seem to have originated in the hatred occasioned by his strict adherence to ecclesiastical order, and his steady opposition to the Nonconformists. The slanderous accusations of his enemies were all proved to be false; indeed the Bishop was a man of the most exemplary character, both in his public and private life. It was his custom to read the Divinity Lecture twice a week for four years, in Exeter, in addition to preaching twice every Sunday. He was, the only one of the Clergy, with one exception, who ventured to remain there during the great plague, preaching as usual in public, and pri-

vately visiting the infected persons. But to what lengths will not the malice of man go to accomplish its own evil purposes !

• So many disaffected and schismatical books and libels were constantly published against the Government in Church and State, and more especially the former, that the Archbishop thought it right to interfere, and began to take active measures for restraining the liberty of the press. Various rules were issued by order of the Star-chamber 'for all persons using the art, trade, or mystery of printing, or selling books,' forbidding them to print anything which had not on it the *imprimatur* of the Bishop of the Diocese. This imprimatur was of course refused to all works which contained any reflections on the Queen or her Government, and those who dared to 'sell, utter, or willingly bind them,' were liable to three months imprisonment.

In all Whitgift's labours for uniformity the Queen stood his friend, and we generally find Barleigh, Leicester, Walsingham, and Hatton entering into his plans, and aiding him in their execution. The three former, however, occasionally sided with the Puritan party, and put the Archbishop's principles to the test by interceding with him for them. They even struggled hard to get Cartwright into favour again, but nothing could induce the Archbishop to compromise; and though he treated Cartwright with courtesy and kindness, he steadily refused to restore him his license. The fact that though Cartwright was not so vehement as formerly in the manner of declaring his sentiments, his principles were still, by

his own declaration, quite unchanged, justifies Whitgift in his conduct towards him.

When the Rhemish Testament was published in 1586, Walsingham, Leicester, and many others persuaded Cartwright to answer it, hoping by turning his energies in a fresh direction to keep him quiet, and prevent his stirring up any fresh disturbances in the Church. He undertook the task, and seems to have nearly half compleated it when Whitgift forbid him to continue it; as he imagined it would be made a vehicle for disseminating the erroneous opinions he had so long been labouring to suppress; nor was it ever published till after the Queen's death. About this time Walsingham succeeded in persuading the Archbishop to adopt rather more lenient measures towards the Clergy; and for the future the Twenty-four Articles were only administered to divinity students previous to their ordination, and those already in orders were allowed to continue in their Cures on condition only of their signing a promise to read the Church Service as by law established.

To describe the proceedings in Parliament, so far as ecclesiastical affairs are concerned, would be almost to repeat what has been said before, for the Puritans with extraordinary pertinacity once more brought their cause before the Commons. Each time they became more exorbitant in their demands, as if they considered every refusal a step gained, and we now find them requiring no less than the repeal of every law then in force which related to ecclesiastical government, and the abolishing of the present form of Common Prayer, and Administration of the Sacra-

ments, &c. to make way for a new one of their own compilation, a copy of which was brought into the house.

Some of the Members were very anxious that this book should be read, but the Speaker reminded them of her Majesty's often expressed wish for their non-interference in such matters. The royal will however had not much weight with those who leant to the Puritan cause, and they argued still for its reading till the house broke up, when the Queen sent to the Speaker for the book, and the petition which accompanied it, It was brought forward again in March, but to no purpose, for Elizabeth, with her usual determination, put an end to all debates on the subject by lodging most of the rebellious Members in the Tower, as a punishment for encroaching on her prerogative, as supreme governor in causes Ecclesiastical, by intermeddling in the affairs of the Church, which she had so often inhibited.



MISSIONARY INTELLIGENCE.

South India Mission—Awakening among the Ret- ties in Nulloor District.

In the early part of last year a considerable movement took place among the Reddi or Rettie caste, in the Zemindary of Yettiapooram, in the Province of Tinnevely. The following particulars, extracted

from the communications of the Rev. St. Hobbs, and the Rev. J. T. Tucker, will be read with much interest. Mr. Hobbs writes, May 16, 1844—

‘The reports we had heard of a general stir among these people, and an inclination toward Christianity, I found substantially true, though I think somewhat exaggerated, unless the excitement has gone down since those reports first became current. In some cases I found great earnestness and determination, and in others irresoluteness and wavering; so that many, whom I had entered on my list, I found it necessary to take off on visiting them at their respective villages. I cannot be certain as to the number that will be collected when the Catechists about to be sent arrive at their stations. Two have been appointed to locate themselves in the only two villages where I found decided stability, Vengadasurapooram and Ottarasapootty. At Vengadasurapooram resides a venerable old man named Kristnarettiar, who seems to take the lead in the parts I visited. The number of persons on my list does not much exceed 300; but this is because the bulk of the people live so far to the Eastward.

Together with the Retties there are large numbers of Pullers ready to embrace Christianity. They are labourers under the Retties, and perhaps come, in most instances, as a matter of course, in imitation of the example set by their masters. Our old Puller Congregations are, generally speaking, among the most satisfactory of all: they possess a good share of intelligence, and are most easily brought into order. In learning I think they excel most of the other castes.

These Congregations are all within six or seven miles of our orderly and long-established Puller Congregation of Kallatty-Kinaroo. I am told that there is much in the character of the Retties to predispose them to Christianity. They are all cultivators, and there is not a man or woman idle among them. Their habits and ideas are consequently simple, and they 'do not understand the arts of trickery and lying;' so they told me themselves, and others say so of them, and from what I saw I partly believe it. Until their recent disputes with the Zemindar, not one of the tribe, it is said, had been convicted by a magistrate within the memory of man. They are much given to charity and hospitality, and there is scarcely a village in which you do not find a comfortable choultry for the accommodation of travellers, whom they also supply, if necessitous, with a meal the night they remain. Such being their character and habits, it is thought probable, that when they know what the Christian Religion is they will love it for its own sake; and that, being once formed into Congregations, backslidings will be very few.

In the two villages above-mentioned the people came cheerfully to prayers and to hear the Gospel in the open air, and the women came also, without any demer, and listened most attentively to all we said. Their proper language is Teloogoo; but they are by no means ignorant of Tamul: still it was exceedingly difficult to select words known to them to explain the truths of the Gospel. Very few persons among them can read; and owing to this, and their rural occupations, their dulness is such as literally to become

a proverb. Of their capacity, however, when properly educated, I have sufficient proof. Many of the people now applying for instruction are the near relations of one of my head Catechists.

In the course of my journey, I received another Congregation, consisting of Pullers, in a separate district, and evidently quite distinct from the Rettie movement. It is south-west from Kallatty-Kinaroo, and is about two miles East of Kytar. They stripped their devil-temple of its furniture, and demolished the shapeless objects of worship. The number of families is stated to be twenty-five; and the individuals about eighty.'

Mr. Tucker's Letter is dated May 20, and states—
'Mr. Hobbs and myself have visited the Retties, and were highly delighted with our trip. We found about three hundred of them anxious to come immediately under Christian instruction; and in one of their villages we witnessed the destruction of the swamies of two temples. The largest image was saved, and, I believe sent to Palamecottah, with a view to forward it to England. Such an event as this is indeed an honour to our God, and a partial fulfilment of that prophecy, "The idols he shall utterly abolish."—
Church Missionary Record.

Some Christians are like decayed Mile-stones, which stand, it is true, in the right road, and bear some traces of the proper impression, but so wretchedly mutilated and defaced that they who go by can hardly read or know what to make of them.



NAHUM i. 3—7, PARAPHRASED.

Slow is the anger of the Lord,
 And terrible his might;
 The wicked he will not acquit,
 But ev'ry sin requite.

The Lord pursues his trackless way
 Where storm and whirlwind meet,
 The clouds he scatters far and wide,
 As dust beneath his feet.

The Lord rebukes the angry sea,
 And makes the rivers dry,
 The mountains quake, the hills dissolve,
 All living creatures die.

The earth before his presence burns,
 Beneath his Sovereign sway
 Yea all that dwell within the world
 Shall fade and pass away.

Who can his indignation bear?
 Or who his wrath withstand?
 His fury burns—the solid rocks
 Are rent at his command.

Yet God is good, and knoweth those
 Who on his word depend,
 And in afflictions darkest night
 Will be their truest friend.

A. B.

Rev. H. A. SIMCOX, (Penheale-Press,) Cornwall..

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. IX. SEPTEMBER, 1845. [VOL. XIV.]

THE FOURTH COMMANDMENT.

The ordinance of the Sabbath is one of those laws of universal application, which nothing subsequently occurring can supersede or disannul. It was the first law given in the first ages of the world to our first parents. Its obligation therefore extends to all mankind. The many commands concerning it therefore in the Levitical law, could renew or revive the practice of it among the Jews; but the law of the Sabbath binds the whole race of man, as having been given to the universal parents even before the fall. Many traces of it having been observed in the early history of the world occur in the Bible, before the giving of the Ten Commandments. Noah, for in-

stance, evidently reckoned the lapse of time by weeks. And this arrangement of course involves the observance of the Sabbath as an essential part of it. And Moses reminds his people of this day of prescribed rest in his directions to them, (Exod. xvi.,) respecting the gathering of manna.

The Fourth, like the rest of the commandments, only renewed and enforced the obligation to remember a duty *already known and practised*. The many repeated commands however on this subject, with the reproofs for the violation of them, and the heavy penalties denounced and inflicted on the neglecters or the profaners of the Sabbath, clearly prove that Sabbath-breaking was as much a sin of the Jews as it is, unhappily, of those who call themselves Christians.

The command to keep holy a Seventh day, having immediately succeeded the Creation, we are prepared or finding that the well-being of many of God's creatures *requires* such a periodical rest, and that natures and constitutions were given to them adapted only to a state of things in which a Sabbath is observed.

The bodies of all labouring creatures, both men and beasts, require a rest of this description. For it has been well ascertained that speedy decay and prostration of strength overtake them where it is not granted to them. *The souls* of God's rational creatures demand likewise a stated periodical day of especial and exclusive culture. And their *minds* also need the same occasional rest and relaxation from severe application to the carking cares, weary busi-

ness, and irritating pursuits of the world. And where it has been denied the most fearful consequences have not unfrequently happened

Few minds have been more alive, both from his own experience and from attentive observation, to these important truths than was that of the late Mr. Wilberforce. The Sabbath was to him, according to its true idea, *a day of rest for the purposes of religion*. And while on this holy day religion brought in all its glorious views and emotions to calm and soothe, to exalt and satisfy his mind—the rest itself, which a merciful Creator designed for the body, produced the most beneficial results on his feeble and sickly frame. And thus, in his own language, ‘it seemed as if God graciously vouchsafed a *present reward* for his giving up to him a liberal measure of that time and attention which worldly men deemed necessary to the success of their worldly plans.’ His affections, say his biographers, ‘were naturally lively, but it was not to this only that he owed the preservation all through his busy life, of their early morning freshness. This was the reward of self-discipline and watchfulness; of that high value for the house of God, and the hours of secret meditation which made his Sundays cool down his mind, and allay the rising fever of political excitement. Sunday turned all his feelings into a new channel. His letters were all put aside, and all thoughts of business banished. To the closest observer of his private hours he seemed throughout the day as free from the feelings of a politician as if he had never mixed in the busy scenes of public life.’ [1812.]

‘O blessed day,’ he exclaims in one of his letters, [1803,] ‘which allows us a precious interval, wherein *to pause*, to come out from the thickets of worldly concerns, and to give ourselves up to heavenly and spiritual objects!’ Again, [1809,] ‘O blessed days these, which call us from the bustle of life, and warrant us in giving up our studies and our business, and cultivating communion with God.’ And again, [1822,] ‘Oh what a blessed day Sunday is! Interposed between the waves of worldly business like the divine path of the Israelites through Jordan.’

And while he thus loved to dwell on the blessedness of the Christian Sabbath, at once calming the mind and spirit, and lifting up the heart to a communion with a God and Saviour, and calling on all to compare spiritual things with temporal, and to reflect on the unspeakable difference in their relative importance, he felt it to be his Christian duty to speak out plainly on some occasions on which he truly thought that he could detect the *awful results of neglecting* God’s appointed rest from the cares and turmoils of the world. Accordingly he thus writes in 1822 to his friend Mr. Macaulay; ‘Poor Lord Londonderry destroyed himself! He was certainly deranged; the effect, probably, of continued wear and tear of mind. But the strong impression of my mind is, that it is *the effect of the non-observance of the Sunday*, both as abstracting from politics, from the constant recurrence of the same reflections, and as correcting the false views of worldly things, and bringing them down to their true diminitiveness.’ ‘He really was the last man in the world who ap-

peared likely to be carried away into the commission of such an act!—So cool, so self-possessed. It is very curious to hear the Newspapers speaking of ‘incessant application to business,’ forgetting that by the weekly admission of a day of rest, which our Maker has graciously enjoined, our faculties would be preserved from the effects of this constant strain. I am strongly impressed by the recollection of your endeavour to prevail on the lawyers to give up *Sunday consultations*, in which poor Romilly did not concur. If he had suffered his mind to enjoy such occasional remissions, it is highly probable the strings would never snapped as they did from over-tension. I must say that the occurrence of the same catastrophe to Whitbread, Romilly and Londonderry, has strongly enforced on my mind the unspeakable benefit of the Lord’s day.’ ‘I am persuaded, that to withdraw the mind one day in seven from its ordinary trains of thought and passion, and to occupy it in contemplating subjects of a higher order, which by their magnitude make worldly interests shrink into littleness, has the happiest effect on the intellectual and moral system. It gives us back on the Monday to the contemplation of our weekday business cooled and quieted; and, it is to be hoped, with resentments abated and prejudices softened.’

Thus evidently did the advantages of keeping holy the Sabbath day—and the evils of neglecting God’s appointed rest for the purposes of religion—present themselves to the mind of this great and good man. And both alike assure us that the institution of a day of holy rest for all His rational creatures, was a most

wise and merciful provision of the great Creator; and that it entered largely into that comprehensive plan of his Providential arrangements, in harmony with which the creation itself was formed. Where this first of God's commands is not obeyed, not only out of policy but from the highest motives of love and gratitude, vain must be our search for any other fruit or feeling of religion. Where the Sabbath is not religiously observed, other branches of duty to God and man will be found to be also only lightly regarded. But we may adopt it as a general criterion whereby to judge of the spirituality of either a nation or an individual, The more truly Christian are the feelings, the more holily and strictly will the Sabbath be observed. And from the Christian the Lord's day will call forth more pious affections than the Sabbath did from the Jew, in proportion to the additional and infinitely more important and more concerning circumstances of which it is the solemn and grateful memorial.

R. H. T.



SHORT SENTENCES.

Our souls, methinks, should be like to a ship, which is made little and narrow downwards, but wide and broad upwards: so our affections should be very narrow downwards to the earth, but wide and large upward towards heavenly things.—*Watson*.

Die daily, lest you die eternally.—*Ibid*.



**DAVID'S HARP. THE 116 PSALM, WITH A
FRUITFUL EXPOSITION AND GODLY
DECLARATION OF THE SAME.—*BECON.***

THE FOURTH STRING.

—
***“I said, being as it were in a trance, Every man
is a liar.” Verse 11.***
—

(Continued from page 179.)

Of this false and lying seed was Cain, which slew his brother Abel, with innumerable more of the Old Testament, even so many as attempted any thing at all contrary to God's most holy will, as banishing God's word, shedding innocent blood, killing the true prophets of God, setting up strange worshippings of new idols, proclaiming other gods than the one and alone God of Israel, &c. In the New Testament also there are many liars, bishops, head-priests, priests, masters of the temple, lawyers, scribes, pharisees, sadducees, with an innumerable company of Jews, which all resisted Christ, condemned his preaching, obscured the glory of his miracles, hindered the honour of God, belied the verity of God's word,

slandered the gospel, blasphemed Christ and his Apostles, never ceasing till they had brought both him and his unto their final destruction as they thought. After them did there arise a great swarm of pestilent liars, as heretics, schismatics, and false Christians. Of this number was Ebion, Marcion, and Cerinthus, which denied Christ to be God from everlasting, against whom St. John did write his gospel; Catharus and Novatus, which affirmed that they which did fall after baptism ought not to be received again, neither can they obtain remission of their sins; Eutyches, which denied Christ to be both God and man; Montanus, Marcion, and Manicheus, which condemned both marriages and meats as things unpure; Arius, Pelagius, Artemon, Sabellius, Paulus Samosatenus, with other innumerable, which did sow much division in the Church of Christ, and brought in many pestilent and detestable heresies. All these were liars, because they were without the Spirit of God, and invented sects and opinions of their own brains without the authority of God's word: so easy a thing is it for men to err, to deceive and be deceived, when they lean not to the holy Scriptures, but to their own judgments and fantasies.

And would God that all lying were only found in them whom I have named hitherto! then were it well with Christ's Church. But who that ever lived, Christ alone except, hath not shewed himself in some point to be a man, that is to say, a liar? Peter confessed Christ to be the Son of the living God, and therefore was he called blessed, and promised that against that confession of his faith hell-gates should

not prevail: yet when he afterward denied Christ and forswore him, he shewed himself to be a man, that is, a very liar; so feeble and of no strength are we, if we be not endued with vigilance, might, and power from above. I here freely confess that, next unto the holy Scriptures, I owe the chief and principal honour to the writings of the catholic doctors, to whom I cleave as unto an holy anchor, whom I follow as great lights to shew me how I may walk in the way of truth, whom I reverence as my most faithful teachers: yet dare I not approve and allow them in all things, because in some points they have shewed themselves men, and have manifestly erred against the open truth of God's word; as it is not unknown to them that be diligently exercised in the reading of their works. And for an example I will here rehearse two or three, not to their reproach, but to admonish all men what we are of ourselves, and that no man should be sworn and wholly addict to the doctrine and teaching of any man, be he never so holy and learned, except it agreeth with the holy Scriptures.

Origen was undoubted a famous doctor, and did write very excellently of divers matters concerning the purity of Christian religion; yet shewed he himself to be a man and very liar, when he feigned that the pains of the devils and of the damned should cease in time to come, and that they should be saved.

Tertullian was a man of great learning, and did write many things very godly; yet did he err when he condemned the second marriage in a Christian

man. He maketh his argument on this manner, 'Thou mayest not marry the wife of thy brother, being dead. He that marrieth a widow left of a Christian man marrieth the wife of his brother, being dead.' Ergo, he doth not well. This and certain other things he writeth not very godly, shewing himself to be a very man, that is to say, a liar.

Cyprian was an excellent clerk, and died for the faith of Christ, leaving many godly works behind him ; Yet did the ancient fathers of Christ's Church condemn this his opinion, that they which were baptized of heretics ought to be baptized again.

I pass over many other ecclesiastical writers, which want not their errors, neither have they in all points so circumspectly written but that their faults may easily be perceived of them that have whole, true, good, and pure judgments in the holy Scripture. For they have declared themselves not in few things to be men and liars ; therefore are they to be believed no further than the word of God maintaineth them. That which they have written well let us receive, and give God thanks for it, confessing that it came to pass by the instinct of his most Holy Spirit, and not by their own policy, wit, reason, eloquence, and learning. But that wherein they have erred let us charitably interpret, take it into the best part, and cover their thoughts, considering that they were men, and both might and did err, as St. Austin with other did both confess, grant, and write of themselves.

And this I desire all men that be ghostly learned, and walk after the order of charity, to understand

also of all my works which I have hitherto written, or shall hereafter, if the will of God so be, and to believe them no further than that holy Scripture testify that they be true. For I am a man and a liar [of myself, and therefore may I err so well as many learned and ancient doctors have done before me. "Let God alone be true, and every man a liar." Let the spirit of charity, and not of contention reign among us. If we err, let us charitably monish one another, bear one with another, instruct one another, and not straightways furiously condemn whatsoever at the first blush liketh not our carnal judgments, no, nor yet at every little fault be ready to cast the ignorant offenders into prison, chains, stocks and fire.

"If any man doth not offend with his tongue," saith St. James, "he is a perfect man." Let us follow the long-sufferance of God, which patiently abideth our amendment. If God had taken away Paul out of this life, when so tyrant-like he persecuted the Church of Christ, Paul had never been made of a wolf a lamb, of a persecutor an Apostle, of a blasphemer a true preacher, of an heretic-catcher a faithful Evangelist. "They that are strong ought to bear the weakness of them that be infirm and weak, and not to stand on their own conceits." They ought so to order themselves that they should please their neighbour unto their wealth and edifying; for Christ pleased not himself. Wherefore we ought to "receive one another, even as Christ hath received us unto the glory of God," and to "bear one another's burden," seeing that we be all members of one body, and have one head, which is Jesus Christ.

Besides these aforesaid, the ungodly bishop of Rome and all his wicked kingdom are liars, and all their decrees, acts, laws, constitutions, counsels, &c. that fight with God's word, are lies and very mad fantasies, by no means to be believed of any faithful heart.

Again, all hypocrites, Arians, libertines, free-will men, anabaptists, and all authors of false sects, are liars. To conclude, so many as dissent from God and his most blessed word, are liars, whether it be in doctrine, teaching, living, manners, conversation, or otherwise.

Thus see we what we are of ourselves, even very liars, and into what great captivity we be thrown through Adam, and that we cannot by our own strengths be delivered from this bondage, but only by the Spirit of him which saith, "If the Son maketh you free, then are you free indeed." For "where the Spirit of the Lord is, there is liberty." Therefore, that we may have that unction and anointing in us, I mean the Holy Ghost, that may teach us all truth, we must with continual prayers resort unto our heavenly Father, which undoubtedly will give a good Spirit to so many as ask it of him. For he is a beneficial Lord, sufficiently rich for so many as call on him in spirit and truth.

To be continued.

Pardon of sin draws the silver link of grace and the golden link of glory after it.

**LIFE AND TIMES OF ARCHBISHOP
WHITGIFT.**

(Continued from page 188.)

This decided opposition on the part of government brought the non-conformist leaders to the desperate resolution of taking the cause they had so much at heart into their own hands. They professed their belief in the doctrine that 'the Ministers after due admonition might excommunicate their Prince as an enemy to the doctrine of Christ; and being excommunicated, the people might punish him, and thereby he ceased to be their King.' Cartwright himself declared, that 'if every hair of his head were a several term of his life, he ought to spend them all for the attainment of the new form of discipline; and that if the civil Magistrate, after so many petitions, refused to erect it, they might do it themselves.' His hopes of a final triumph over the 'proud prelates,' against whom he encourages his followers to play their part courageously, seem never to have failed.

A retrospective view of the days of which we have been speaking, must be a painful one to every reflective mind. We cannot for a moment doubt that the hearts of many of these misguided men were right with God—that an earnest desire for his honour led to their struggles for the deliverance of his Church from what they deemed the unwarranted interference of civil rulers; but zeal without discretion ever proves rather an enemy than a friend to the cause it would serve; and when man will be wiser than God, bitter sometimes are the lessons by which he must be


taught that "the Lord knoweth the thoughts of the wise that they are vain." It is not possible to trace God's dealings with his people under the Old Testament dispensation without observing the close connexion ever kept up between the Church and the State, and the remarkable way in which they were made dependant on one another for their mutual support and well-being. And in speaking of the future days of the Church's prosperity, was not God's special promise to her, "Kings shall be thy nursing-fathers, and Queens thy nursing-mothers?" This promise found its fulfilment first when Constantine, Emperor of the world, embraced the faith of Christ, and became in consequence the temporal head and protector of the Christian religion. Nor was the position of things changed till the Pope of Rome began to set up his authority as superior to that of temporal Rulers. At the time of the Reformation, when the Christian religion was restored to its primitive purity, the right balance between Church and State was gradually regained, and has ever since held good, in spite of the endeavours of men attached to opposite parties, and influenced by different motives to disturb it; and should not those in our own days, who would still wish to snap that golden link, take heed, lest haply they be found to fight even against God?

But to return to our history, the ever-active spirit of popery had recently received fresh strength from the institution of the order of Jesuits, a society formidable in no ordinary degree from the zeal, learning, and activity of its members—the universality

of its influence, the secrecy of its operations, the sagacity of its councils, and more than all, from its professed principle—That the propriety of no deed, however horrible in itself, might be questioned when the interests of the Romish Church might be advanced by its execution.


From such a body of men Elizabeth had every thing to fear: plots were continually coming to light, of which they were discovered to be the authors, for accomplishing her murder, and placing the Queen of Scots on the throne. The unfortunate Mary was at this time a prisoner in England, and it was to effect her rescue that the Holy League was formed by the Pope, the Kings of France, Spain, &c. Babington's conspiracy had the same object in view, at the head of which was Ballard, a Jesuit, who seems to have used Babington and his associates as tools for the execution of his treasonable purpose. That arch-politician, Walsingham, made himself acquainted with each step of this plot as it advanced, by means of his spies, who were actually the servants or companions of Ballard, and when the whole was completed the conspirators were taken and executed for high treason. But Mary, the exciting cause of all these schemes, still remained, and it was considered that Elizabeth's life, and the safety of her government, could only be secured by her death. This speedily followed, after many warm debates in the Privy Council as to the propriety and necessity of such a measure. In these debates the Archbishop gave his opinion very warily, and stated that he wished, as much as possible, to decline entering into matters of state policy.

After the execution of the Queen of Scots, very severe measures were taken against the papists; many Jesuits and Seminary Priests were executed, and others banished, and forbidden to return on pain of death. The Protestant government of Elizabeth has been accused of adopting in its proceedings at this period as merciless a line of policy as that it so highly deprecated under her predecessor, Mary; but it should be borne in mind that it acted on the dictates of self-defence; and there is this distinction, as has been well observed, between the persecutions of Mary and the punishments of Elizabeth, the severity of the latter never manifested itself against woman or child—a fact which clearly proves that it was the disloyalty, not the Creed, of the parties which drew down on them the vengeance of her Majesty.



MAN'S HEART COMPARED TO A RIVER.

The heart is deep; it may be compared to a river which hath fair streams running on the top, but when this river comes to be drained there lies abundance of vermin at the bottom; thus it is with man's heart; there are fair streams running at the top—a civil life, a religious profession: but at the day of judgment, when God shall drain this river and make a discovery of hearts, then all the vermin of ambition and covetousness shall appear, all shall come out; then we shall see whether Jehu's design was zeal for God or for the kingdom; we shall see clearly



whether Jezebel had more mind to keep a fast or to get Naboth's vineyard: then we shall see whether Herod had more mind to *worship* Christ or to *worry* him: all the secrets of men's hearts shall be laid open. We shall then see who is the Achan and who the Judas. The women's paint falls off from their faces when they come near the fire; before the scorching heat of God's justice the hypocrite's paint will drop off, and the treason hid in his heart will be visible.—*Watson.*



MISSIONARY INTELLIGENCE.



North-West-America Mission.—Visit of the Bishop of Montreal.—His Lordship's Appeal for the Establishment of a Bishop in the Red River Territory.



Here is a country open to evangelization—a country, to borrow the language of the Missionaries who have been sent to labour in it, larger than Russia—and how trifling is the beginning which has been made in the work; yet how encouraging the effect of that beginning as an incitement to enlarge, by God's blessing, the borders of the Churches. Is it then not to be evangelized? And if it is to be, who is to evangelize it? To what country is it an appendage? To what power does it belong? To what Church does it address the call, "Come over and help us?"

The country is an appendage to Britain, to Christian Britain, to the first empire upon earth ; with a Christian Government ; with a great Church Establishment ; with institutions, laws, and customs, connecting all her proceedings with the name of Religion ; with immense, inexhaustible resources ; with unequalled means and facilities of influence ; with responsibilities before the God who rules over kingdoms exactly proportioned to all the distinctions which are here enumerated. Shall it be said that it is not in the power of such a country either to supply her own people in her own Colonies with spiritual succour, or—which is our present purpose—to meet the demands actually presenting themselves in her Dependencies, for blessing the savage with the Gospel ? What is the meaning of her prayer, offered all over the world when her people pray, ‘ that God would be pleased to make His ways known to all sorts and conditions of men, His saving health to all nations,’ if in a country such as I am here speaking of, she can make no more effort than, at this period of her occupation, to provide something less than half a dozen Clergymen, and these without any Bishop to preside over them ? Great efforts have been made by the Society for the Propagation of the Gospel for the Colonists—great efforts by the Church Missionary Society for heathen lands ; but what, after all, are the labours of both Societies together, considered as the act of Great Britain ? It is called much if a Religious Society of the National Church in that country, having vast and various objects to accomplish in many regions for the highest interests of man, can raise


one hundred thousand a year. Things are then said to prosper and flourish; but are there not *single individuals* in England who have the *double* and the *treble* of this income? And what would be found the aggregate, if calculated, of all the incomes amounting to or exceeding five thousand pounds a year? Let it then be hoped that the Church Missionary Society will not be left without the means of energetically and extensively enlarging its operations in this most interesting and promising field; and that all other parties concerned will efficiently take their share in the same object.

The subject has taken a deep hold upon my convictions, as well as upon my heart. I feel, with an indescribable force, the necessity of establishing a Bishop in those Territories. Perhaps I need not disclaim such an idea as that all the virtue of the Gospel is centred in the Episcopate, because I happen to hold that thorny office myself; but it is the Episcopal Church of England which is specially, distinctly, and loudly called to occupy that open field—it is the Episcopal Church of England which took the lead, and *gave the impulse* to other parties, in whatever has been yet done of any note for planting and extending any of the forms of Christianity in that land—it is the Episcopal Church of England, its interests being represented upon the spot by the Church Missionary Society, which has been conspicuously successful, by the fruits of its Schools and Missions, in diffusing blessings among the people; and an Episcopal Church without a Bishop is an anomaly upon the face of it—a contradiction in terms:

it is like a monarchy without a King. A Bishop is necessary even for the existing establishment of Clergy, and the existing congregations ; who, in their extreme remoteness and utter severance from all the rest of the world, offered a sort of revived exhibition of the ancient sect of the *acephali*, against their own wills. A Clergy without superintendence—a people who love the Church without the means of Confirmation—Churches unconsecrated—the uniform and pervading influence of resident authority in matters ecclesiastical unknown—Ordination upon the spot impossible, though subjects for it should be found, and the need for their services should be urgent—the nearest Bishop probably two thousand miles off, and the intervening country a ‘waste howling wilderness,’ and he under a disability, without special commission from home, to act for the Territory in this behalf—none to advise the Clergy in their perplexities, to strengthen their hands in seasons of difficulty, to relieve them of painful exercises of discretion in matters of local necessity or expediency, to comfort and encourage them in trouble—none to conduct measures of improvement with authority and weight on the part of the Church, in concert with the Society at home, or with the Functionaries of the Company upon the spot—no common point of reference to which Clergy and people can look with confidence alike—no apex where the loose pieces, as it were, of the Church converge and are bound together in one. What a difference would the appointment of this one individual, the local establishment of this single office, produce on the whole aspect

and prosperity of the Church ! What can be more mortifying to our Clergy, more discouraging to our people, than to see, in the adjoining Roman Catholic Settlement, the Church of Rome giving full efficiency to her Ecclesiastical arrangements by the establishment of a Bishop of French origin, and to know that a second has been established in Columbia, while the Church of the Sovereign and of the Empire remains yet among them in a defective and mutilated form, and that, although she has sufficiently proved her perfect adaptation to the peculiar task required in the Territory ; and there is reason to believe that even now there are more Indian hearts prepared to receive the Gospel from her hands.

I cannot, for one, withhold the expression of my feelings in the cause. While I have been musing of these things, "my heart was hot within me : the fire kindled, and I have spoken with my tongue." And I may speak, if so permitted, yet again, though in a different way. It is for others to carry the work into effect—to deliberate, to plan, and to execute. But a move should be made at once—an earnest, a determined move, with the eye of faith turned up to God, the heart lifted up in the fervency of prayer, and the hand put to the work without looking back.—*Church Missionary Record.*



WHAT THINK YOU OF THESE RAILROADS?

‘What think you of these Railroads?’ said a respectable man to me, as like myself he stood watching a train coming. (The Papers speak of a railway fever,

and indeed it is no bad term: for what with Railway Companies, and shares, and situations, and gazettes, and even Railway Chaplains, England seems to be in a fever, or Railway mad.)

‘Why, truly,’ I replied, ‘a most extraordinary change has been produced, during the last few years, by this one scheme of Railroads, and it is quite impossible to say how or where it shall end, or what purpose Divine Providence may have in view in permitting it: we are told, you know, in the sure word of prophecy that toward the time of the end “many shall run to and fro,” and certainly this is the case now, and it may be regarded among many other things as a sign of the last times.’ My companion made some remark, which I did not hear, and walked away. But his question set *me* on thinking; and instead of, as before, idly gazing on the long straight line of rails, or watching a passing train, I considered, as Solomon says, of the sluggard’s vineyard, (Prov. xxiv. 31,) I looked and received instruction.

1. *It is a sign of the times.*—The weekly returns of the Great Western alone are enough to shew that never in the history of man did so many run to and fro, and knowledge must therefore be increased. Places and persons are as it were brought nearer together, we can now see with our eyes what we once only learned by report, and we can hasten to our homes while all is fresh in our memory. Prejudices too will be removed, for half our prejudices arise from sheer ignorance, just as a horse starts at some distant object which, when he comes nearer and knows what it is, he passes without fear: men too by mixing

more frequently with each other will better find their own proper level, and also discover that persons whom they have been accustomed to despise are deserving of respect: we shall have the advantage of seeing the great; great for their intellect and learning, and still more for their piety and zeal, in the midst of our own neighbourhoods; and powerful speakers will be able to give their valuable aid at distant public meetings, and yet be presently back again in their own sphere of duty—all this must have its effect upon every class of society, and every branch of art and science.

But, *here comes a train.*—What bustle among the passengers! some preparing to go by it others are leaving it—but it is off again! and all is dull and quiet. That train is nearly out of sight; it rushes on with its varied load, its numerous company of high and low, rich and poor, young and old to the appointed terminus—soon another and another will in like manner follow on the same line of rails. *It is even thus with Life*—One generation goeth and another cometh; and we are interested in our own train—some have a long journey—go the whole distance of seventy or eighty years—others have to get out or get in at some midway station; and their course is shorter. But each generation is borne on with all its interests, and pursuits, and cares, and pleasures, and is succeeded by another and another, to act just as those before them—

‘Our birth is but a starting place;
Life is the running of the race,
And death the goal:

There all our steps at last are brought,
That path alone of all unsought,
Is found of all!

My reflections were here interrupted by a person, breathless with running, who called out, 'Am I in time, am I in time! the train is not gone is it?' But the train had just left, and the man looked both silly and vexed. And is it not thus, I thought, that hundreds are now doing—carelessly loitering on their road, taking things easily, neglecting opportunities, putting off preparation for eternity, despising the great salvation; until, as with the engine whistle, they are startled to find that death is near, that they have left their souls' affairs till it be too late, and the accepted time is gone for ever.

Such then were the thoughts that arose in my mind in consequence of the question, 'What I thought of these Railroads?' Perhaps, reader, as you are pacing up and down the platform, or when seated in the carriage, your own mind may be exercised by what I have suggested and further ideas on the same subject may be called forth; if so, the sameness of a journey by Railroad, or the dullness of a Railway Station may be relieved. And I would add my wish, that both to the writer and the reader, the meditation may not be without spiritual profit. THE.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. X.

OCTOBER, 1845.

[VOL. XIV.]

SHORT SERMON.

"Nevertheless I have somewhat against thee, because thou hast left thy first love." Rev. ii. 4.

Could we open the book of God's remembrance, or would we candidly search for our true character in the Scriptures of truth, we should there find, we have reason to fear, that the Alpha and Omega, the Beginning and the Ending, the First and the Last, had not merely somewhat, not only much, but every thing against most of us. Why? because we have left our first love? No, but because we never knew the love of Christ which passeth knowledge; because we are

up to this very moment of time dead in trespasses and sins, without God, without Christ, having no hope in this world, no prospect of glory in the next. Awful state, God has every thing against us ! The very stars in their courses fight against Sisera. We are under the curse of God's laws, cursed in our basket and in our store, in our going out and coming in, in our lying down and rising up, in our bodies and souls, in time and in eternity. With regard to others of us, who in the judgment of charity, we may hope, are holding the living head, and are built upon the Rock of Ages ; has not the Lord many things against us, because of our supineness in our everlasting concerns, because we are such slovenly Christians, so spiritually indolent, so untender in our spirit ; such little circumspection is in our walk, so little holy decision in our character, so little avoiding all appearance of evil, so much carnality in our affections, and selfishness in our conduct ? And with respect to the very best Christians among us, who are aiming to maintain the closest walk with God, whose wills, consciences, and affections are most regulated by the word and Spirit of God, has not the searcher of hearts something against us, although we may not altogether have left our first love ? This complaint however was made against the Church of Ephesus. St. John the Apostle was commanded and commissioned by Jesus Christ, which is, which was, and which is to come, and from the seven spirits which are before the throne, to write and send a revelation to the seven Churches of Asia, signified by the seven golden candlesticks. Unto the seven presiding Elders of the seven Asiatic Churches

a distinct message was sent, and in them to all the Churches of Christendom until the end of time. Unto the angel—or messenger, the leading minister, the bishop—of the Church of Ephesus write. Ephesus was the chief city of Asia Minor. “These things saith he that holdeth the seven stars in his right hand:” the faithful Ministers of the sanctuary are stars, (“they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever,”) held in Jesus’ right hand; and they would soon be falling stars if they were not continually supported by him: they shine in his light, reflect his glory, shew forth his praise, are as dark as would be this terrestrial globe without the sun, in themselves. “Once were ye darkness, but now are ye light in the Lord” who walketh in the midst of the seven golden candlesticks. Although Jesus is in heaven, yet he walketh in the midst of his Churches on earth, taking cognizance of what is done there. The seven Churches of Asia,—Ephesus, Smyrna, Sardis, Philadelphia, Pergamos, Thyatira, Laodicea,—are called candlesticks, as they were the depositories of truth, golden because they retained the precious doctrines of the gospel more precious than gold that perisheth.

Here we have the character of this Church at Ephesus, the complaint laid against it, the advice given to it, the warning in case of its refusal, and a word of rich encouragement to every successful victor in the tremendous conflict. “I know thy works, and thy labour, and thy patience, and thou hast borne, and hast patience, and for my name sake hast laboured,

and hast not fainted." The Apostle St. Paul, in the first chapter of the first Epistle to the Thessalonians says, "We give thanks to God always for you all, making mention of you in our prayers, remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father:" these are decided marks of the truth of grace. This Church was unwearied in the patience of hope, stedfast in the work of faith, and assiduous in the labour of love, and did not faint in labours for Christ's holy name's sake. Besides this, the Church at Ephesus could not bear them that were evil, but tried them who said they were Apostles and were not, and found them liars. They believed not every spirit, but tried the spirits; for many false prophets were gone out into the world, as St. Paul tells us, that some were "false Apostles, deceitful workers, transforming themselves into the Apostle of Christ. And no marvel, for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works."

This Church hated also the deeds of the Nicolaitanes, which, says Christ, I also hate. These Nicolaitanes were a licentious sect, corrupt in doctrine, reprobate in conduct; they taught that the body might be indulged in all manner of fleshly lusts, and could not be purified until the resurrection of the dead. These then were decided marks of a true Church. Nevertheless, says he who knows all hearts, "I have somewhat against thee, because thou hast

left thy first love." The dead fly caused the ointment of the apothecary to send forth an ill savour. There was some complaint made against them, they had left their first, their virgin love, not their Saviour; they had not left him totally, nor lost their first love irrecoverably, but left their first love; the fine edge of their love to Jesus was blunted, they were not so warm towards him as they once were; their desire after him, which was once intense, was now abated; their zeal was cooled, there was a defect in their affection towards him, the salt had in some measure lost its savor. They needed the following advice, 'Remember from whence thou art fallen, from what a state of high profession of love and attachment to me, and close walk with me, and repent of thy coldness and carelessness; else I will come unto thee, and remove thy candlestick from thee, unless thou repent.' And what was the consequence? Did they improve this advice, take this warning? Not as a body it appears, not as a whole Church. And for centuries Ephesus, the famous Ephesus, to which the Apostle Paul bent his feet of missionary labour, where he proclaimed the unsearchable riches of Christ, where were the saints which were at Ephesus, and the faithful in Christ Jesus, has been lying in ruins; where, as we are informed, not one Christian Church is to be found. Doubtless those whose character is delineated by the pen of inspiration in my context, were of the household of God, took the warning, were recovered from their drowsy state, had the work of grace we trust revived in their souls; but there were too many who neglected to take the warning, and found the Lord true to his own word.

Let us then drop our consideration of the Church of Ephesus, and take the warning as given to us, hear the complaint made against some of us.—“Nevertheless, I have somewhat against thee, because thou hast left thy first love.” Is not this the case with some of us? Let there be much searchings of heart, let us weigh ourselves in the right balance—that of the sanctuary, and seek to come to a right conclusion of our state. Have we not left our first love? Are not grey hairs here and there upon us, if not all over us? Do we know it? Time was, it may be, when the candle of the Lord shined upon us, when we washed our feet with butter, and the mountains poured us down rivers of oil; when it was with us a morning, a noon, an evening without a cloud; a cloudless sky over our head, a plain place under our feet; when the oil of gladness caused our face to shine, and the Lord set our feet in a large room. But how is it now? When the name of Jesus was exceedingly precious to us, and the prospect of heaven most transporting; when our eyes streamed out with penitential tears, and our whole souls were dissolved in love; when our conscience was exquisitely tender, and like the sensitive plant we shrank back from the most remote appearance of temptation. But is it so now? When our tempers were subdued by the Omnipotence of grace, and holy peace sat empress on the throne of our hearts; when we were most solicitous about the redemption of our time, rising early to breathe the pure air of heaven, to hold intimate communion with our best friend, while the busy world was yet asleep; gathering up every fragment of time

as if it were a talent of gold for value, for practical improvement, spending it at one time in holy ejaculation, at another in the calm delight of sacred meditation: but is it so now? esteeming the saints the excellent of the earth, in whom was all our delight; conversing with them on the deeply interesting topics of life and immortality, praying with them, ministering to their wants, sympathizing with them in their sorrows, tendering to them the consolations of the gospel, and rejoicing with them in the blest anticipations of meeting again in the land of rest. But is it altogether so now? Is it as it once was? Is not the fine edge of our love to Jesus blunted, our first love left? Where are the sounding of our bowels towards the miserable? Are they restrained? Where our constant warnings to poor sinners to flee from the wrath to come? Time was when we were scarcely able to refrain from conversing with all we met about Jesus and his love, heaven and its glories; when our closet could bear witness that we were often there, that we had many a golden opportunity in prayer, when our hearts felt the soft touches of redeeming love, and mounted up as on eagles' wings in the exercise of faith, the actings of hope, the soarings of love to the third heavens! But is it so now? Time was when we seemed to be incapable of anything but the intimacies of divine communion, the blissful company of Jesus, thoughts of heaven, and longings for immortality; when our thirsting after Jesus was insatiable, our love to him invincible. But is it so now? Time was when we could indeed say in regard to public ordinances, "We sat down under his shadow,

however long, with great delight ; his fruit was sweet unto our taste, he brought us into his banqueting house, and his banner over us was love ;" when we could say, " Here would we dwell *for ever*, for we have a delight therein ;" when the doctrine of Christ crucified dropt as dew, and distilled upon our souls as the early and the latter rain ; when we could endure to hear duties recommended, graces enforced, sins exposed, the terrors of the law denounced, the conscience roused, and an impartial search for sin inculcated, as well as consolations administered, encouragements given, Christ's Person exalted, the Father's love glorified, the necessity of the Spirit's operations dwelt upon. But how is it now ? Do we now hear the word with that unwearied attention, with that untiring patience, that simplicity, that liveliness of devout affections, that vigour of grace, that we once did ? If not, whence is it ? Is it not too plain that we have left our first love ?

To be continued.



ON THE LORD'S SUPPER.

That it is the necessary duty of believers to partake of the Lord's Supper, I prove,—First, There is the same parity of reason that believers under the Gospel should receive the Lord's Supper, as the Israelites under the Law should eat the Lord's Passover. This was their duty, as is prescribed, Exod. xii., where is the first institution, the manner how, the end for which. And the command for it is again renewed,

Num. ix. 1—3. And if a man were unclean that he could not keep it the first month, yet he must the second: yea, God was much provoked by the neglect of the Passover, Num ix. 13; “But the man that is clean, and is not in a journey, and forbeareth to keep the Passover, even the same shall be cut off from his people, because he brought not the offering of the Lord in his appointed season; that man shall bear his sin. Here you see was guilt contracted, and punishment severe to be inflicted, upon the person that should neglect to eat the Lord's Passover.

And there is as great reason for believers to eat the Lord's Supper, as appears by the agreement betwixt them in these particulars:—

First, In the *Author* and efficient cause; God appointed both.

Secondly, In the *Matter* principally signified in both, and that is Christ; and the same benefits and privileges held forth and conveyed to believers in both, as remission of sin, justification, and spiritual nourishment and growth in grace.

Thirdly, In the *End*, to commemorate the mercy and goodness of God, in the deliverance of his people from captivity of sin, and bondage of the Devil.

Fourthly, In the *Instrument* of receiving and applying the thing signified by both, and that is faith.

Fifthly, In the *Parts*; in both something a sign, and something signified.

Sixthly, In the *Properties* of the Paschal Lamb, which are in Christ our Passover.

1. That it was without blemish; so was Christ, Isa. liii. 9, 1 Peter i. 19, and ii. 22, Heb. vi. 20.

2. That must be a Male; so Christ for sex and strength,—a mighty Saviour, Jer. xxxi. 32.

3. That must be a year old, in a perfect age; Christ about thirty-four years, in the prime of his age.

4. That must be taken out of the flock: Christ must be taken from among mankind, that was partaker of flesh and blood, Deut. xviii. 18, Heb. ii. 11.

5. That must be separated from the flock: Christ was separated from sinners, Hebrews vii. 26.

6. That rost with fire; Christ with the heat of God's wrath.

7. That must be eaten; Christ must be received by faith.

That must be eaten—1. By every family: Christ must be received by every person.

2. With unleavened bread: Christ and this Sacrament is to be received in sincerity and truth, 1 Cor. v. 7, 8.

3. With bitter herbs; Christ and his ordinance with bitter repentings.


4. Wholly, all of it must be eaten; whole Christ must be received in all his offices, Prophet, Priest, and King: Christ as the Paschal Lamb must be received with all his appurtenances.

5. In haste; Christ must be received presently, without delay.

It is the plain injunction of our dying Lord, that we should do this in remembrance of him; Why do you pray? One reason you will give is, because God commands it: and if you pray because God commands you, you must then do every thing that God com-

mands you, and so this. Is it not strictly commanded? Read Luke xxii. 19: the whole is commanded. "This do in remembrance of me," Matthew xxvi. 26, 27. The particular acts are commanded, *Take—Eat—Drink*, and will you say you will not? Will that become a disciple of Christ? You do not say you will not, but you know you do not, and that is as bad.

Christ did ordain it for this very end—that believers should have a remembrance of him in the partaking of this ordinance. We are apt to forget the works of God, Psalm cvi. 13. Too apt to forget the benefits we received from God, Psalm ciii. 1. But, which is most to be wondred at, we are too prone to forget God our Saviour, to forget him that delivered us from the curse of the Law by being made a curse for us; from the wrath of God by bearing it himself; from the sting of death by dying for us; "they forgot God their Saviour," Psalm cvi. 11. Oh what memories have we! that can rememnor our relations, our worldly affairs, and forget that God that made us, and Christ that did redeem us. Now Christ would live in our thoughts and memory, and to heal and help the slipperiness thereof, hath instituted this ordinance, which you cannot partake of aright but you must remember him.



CHRYSOSTOM ON EDUCATION.

Great is the care of God for the education of children, wherefore he hath implanted in human nature that strong love which with an irresistible

power inciteth parents to provide for them. He also hath enacted laws concerning the care to be taken of them, and when he instituted festivals, he commanded parents to explain the meaning of them to their children: "Thou shalt shew thy son in that day, saying, this is done because of that which the Lord did unto me when I came forth out of Egypt." God heavily avengeth the neglect of parents towards their children; but an anxious care of them he honoureth. For this neglect alone he chastened the aged Eli, who was in other respects exemplary; and for the fulfilment of this duty not less than that of others, he honoured the patriarch Abraham; for when he enumerated the many and great gifts which he promised to confer upon him, among other reasons he assigned the following, "I know that he will command his children, and his household after him, and they shall keep the way of the Lord to do justice and judgment." To parents, who always have their children around them, and under their control, the task of education is easy. It is their own headlong passion for earthly objects which causeth the ruin of their children. While the things of this world are to them the highest objects of attainment, they neglect the souls of their children as well as their own. Such Fathers I consider worse than murderers; those can only separate soul from body, these precipitate both soul and body into hell. When a parent in these days encourageth his son to pursue his studies, we hear the following exhortation, 'Behold this man, of low origin, who hath attained to power through his eloquence, and filled the highest offices of the state, hath acquired

great riches, married a wealthy wife, built a splendid mansion, and is by all looked up to and feared. See that man, who by his knowledge of the Latin language, hath raised himself to a distinguished situation at the Imperial court, and dietateth there to all around him.' Those only are held in estimation, who have become great in the world ; of heavenly concerns no mention is made, and he who ventureth to allude to them, is banished as the disturber of society. If therefore from childhood, ye hold up such examples to your sons ye lay the foundation of all that is evil ; for ye instil into their minds the tyrant passions of avarice and ambition. Either of these passions is sufficient to overcast the virtuous principles of the youth ; but when united they fall upon his tender mind, they annihilate each germ of good ; like winter torrents met together, and bearing along with them so many weeds, so much sand and mud, that they destroy the kindly fruits of the earth—these passions render the mind unfruitful and void of good. And the worst is, that ye not only teach things opposed to the doctrine of Christ, but ye disguise vices under specious names ; ever to be loitering in the circus or theatre, ye call the tone of good society ; striving after wealth, the seeking an independence ; ambition a high feeling : recklessness courage ; and as if this deception were not sufficient, ye designate virtues by opprobrious appellations : temperance ye call rusticity, modesty cowardice, unassuming manners servility, patience weakness. Ye spare no expense to adorn your houses with fine statues, and to cover your roofs with gold, but that the most precious of all statues,

the soul, should be of gold, never engageth your thoughts.



**DAVID'S HARP. THE 116 PSALM, WITH A
FRUITFUL EXPOSITION AND GODLY
DECLARATION OF THE SAME.—Becon.**

THE FIFTH STRING.

*"What shall I give again unto the Lord for all
those things that he hath given me?" Verse 12.*

(Continued from page 204.)

After that our minstrel David hath diligently pondered with himself what he is of his own nature, even a very liar, and one that is replete with all sin and iniquity, thinking, breathing, speaking, and doing all that ever is naught and unthankful in the sight of God; and when, on the other side, he hath again considered how that God of his mere mercy, free bounty, and unspeakable goodness, hath delivered him from all these grievous enormities, without his

merits or deserts; he beginneth now to delight no more in carnal and transitory things, but in spiritual and heavenly things, and weigheth, pondereth, and considereth how he may shew himself thankful again unto God for the innumerable benefits which he hath received at the hand of God. "What shall I give again," saith he, "unto the Lord for all those things that he hath given me?"

O kind and thankful heart, far estranged from all ingratitude and unthankfulness! He knoweth full well that to recompense and make God amends for the kindness that he hath shewed unto him, it lieth not in his power; notwithstanding he desireth very greatly to do something, whereby he may shew his thankful heart again toward God. For he confesseth that all that ever he hath, being good, he received it of God, as St. Paul saith, "What hast thou that thou hast not received? If thou hast received it, why dost thou rejoice as though thou hadst not received it?" St. James also saith, "Every good and perfect gift is from above, coming down from the Father of lights."

On this manner ought we to ponder with ourselves the inestimable benefits and great gifts of God towards us. First, that he made us not like to brute beasts, but like his own image; neither did he place us in hell, or in some other dolorous and sorrowful place, but in joyful paradise, where all kind of pleasures did abound. He endued us with wit, reason, discretion, prudence, wisdom, knowledge, and with all other things that should move us unto godliness and virtue, setting us at our own liberty to do what-

soever we would ; only he gave us a commandment to abstain from the tree of life, and told us (like a merciful father) before, that whensoever we did taste of that we should die the death. Notwithstanding this his most gentle premonition, through the subtlety of Satan we brake his most godly precept, and threw ourselves into the death whereof he told us before ; so that now of all earthly creatures we were become most miserable.

Yet behold again the great goodness of God toward us. When we had worthily deserved to be damned for evermore, he did not, as he handled the angels, straightways cast us into hell fire, but mercifully sent us into this world, that we might here repent, deplore, lament, and bewail our sinful and abominable offence, that by this means through the divine providence we might afterward be restored to our old innocency and be saved. Neither sent he us hither as into a salt, barren, and desolate place, or wild forest, but rather into such a kingdom as flourisheth with all kinds of riches, treasures, pleasures, and most goodly possessions, so that we can desire nothing but that we have it here ready at hand. He hath garnished the earth with green grass, sweet herbs, and most pleasant flowers. He hath given us all kinds of grain to sow in the earth for our sustenance. He sendeth us rain and temperate heat in convenient time for the fortunate increase thereof. He hath planted us trees, and garnished them in the time of the year with most goodly green leaves and fruits to serve our necessary businesses, for divers causes. And as he hath replenished the earth with all kinds of beasts, so hath

he stuffed the sea and other waters with innumerable sorts of fishes. And of all these things, with many other more, hath he made us lords, rulers, governors, owners.

Neither doth his kindness here cease concerning temporal things. For he hath also set over us, as a most beautiful roof and goodly ceiling, the firmament or air, which in the day time sheweth us light through the clearness thereof; wherein for our great consolation and comfort he hath also set a goodly great light, which we call the sun—by the virtue and operation whereof the earth bringeth forth her fruits in due season, yielding them to us both ripe, apt, and meet for our use, when convenient time requireth. For the night-time again, because we should not be dismayed through the great darkness wherewith the earth is then overwhelmed, seeing it is a time appointed not to labour but unto rest, not unto trouble but unto quietness, not unto watching but unto sleeping, God hath most gorgeously garnished the firmament with a goodly great light, called the moon, and with innumerable stars more, for our great joy, pleasure, and comfort; so that no garden, be it never so pleasantly garnished, and stuffed full of herbs most amiable in aspect, may be compared unto it. And all these things hath God wrought and done, not for his own sake, but for ours; not for his own wealth and felicity, but for our profit and commodity.

To be continued.

**LIFE AND TIMES OF ARCHBISHOP
WHITGIFT.**

(Continued from page 208.)

Neither the Queen nor the kingdom however obtained their hoped for security by the death of Mary Queen of Scots, for plots were still carried on for taking the life of the former, and placing the latter once more under popish thralldom. Philip of Spain, the late Consort of Mary, began to assert his claims to the English throne, which were vehemently supported by the writings and intrigues of the Seminary Priests. The celebrated attempt at invasion followed, when the greatest danger with which this country and the Protestant cause were ever threatened was so mercifully averted by more than human means, by the destruction of the Invincible Armada. In prospect of this invasion many of the most influential Papists were placed under custody in Wisbeach Castle; amongst them we find the names of Talbot, Catesby, and Tresham, afterwards principal conspirators in the Gunpowder-plot. After the defeat of the Armada, these men, having signed the submission required from those who had transgressed the laws by hearing mass and refusing to attend divine service, petitioned the Privy-council for their liberty, which was promised them on condition of their signing a bond for their future good behaviour. With these terms they refused to comply, and therefore were still detained in custody. It seems likely that the submission which they voluntarily sent up to the Privy-council, was drawn up by their spiritual advisers with some mental

reservation, since it was couched in terms no less strong than the bond which they refused to sign. General thanksgivings were observed throughout the country in commemoration of the late national deliverance, and on the Sunday following Elizabeth went in state to St. Pauls.

The ecclesiastical history of this year closes with the death of Edwin Sandys, Archbishop of York, in whom the English Church lost one of its brightest ornaments. Sandys was a man of great mildness of disposition, and was possessed of a spirit of moderation unusual in those days. He had been one of the earliest Reformers in the reign of Edward, and an exile at Strasborough during the Marian persecution. On the accession of Elizabeth he returned to England, and became successively Bishop Worcester and London, and Archbishop of York: and after fulfilling the arduous duties of these situations for more than thirty years, in a holy and painful manner, he ended his days on the tenth of July, and was succeeded by Piers, Bishop of Salisbury.


Many bishoprics were still vacant, and their revenues had been appropriated by the Queen to satisfy the rapacity of her courtiers: but at the earnest entreaty of Whitgift two or three of them were filled up in the course of the following year. The Archbishop's next care was the reformation of Oxford, where learning was at this time at a very low ebb, and the statutes of the University seem to have been constantly broken through by its members with impunity. Neglect of lectures, and of speaking Latin, which was there generally required, great disrespect

to the Heads, excess of apparel, and dining in their own rooms instead of in hall, are a few of the charges brought against the undergraduates, which clearly prove that not a little reform was required before Oxford could become what the Archbishop intended it should be, 'a Seminary from which the Church might be furnished with superior Ministers.'

The spread of Puritanism was still the chief cause of anxiety in the sister University, where Cartwright and other non-conformist Ministers held private meetings and synods, which the young men attended, and were easily deluded and led astray by the arguments to which they listened, or the zeal and devotion of many of the men who propounded them. The Government had been exceedingly exasperated by the publication of a number of infamous libels by some of the members of this party, who wrote under the name of 'Martin Marprelate;' numbers of them were summoned to appear before the Lords in the Star Chamber, and two of the worst offenders, Udal and Penry, were condemned to die as authors of seditious and traitorous books. The former petitioned the Lord Treasurer for his life in so humble and submissive a manner, that his pardon was granted, after the Archbishop had used his influence with the Queen for the same purpose: but Penry, the principal author of Marprelate's libels, was hanged three years after. He was only thirty years old at the time of his execution—a melancholy instance of a young man of impetuous and fiery spirit led away by the mistaken zealots of the days in which he lived.

The prospects of the country at this time were

anything but cheering: a second Spanish invasion was threatened, while the influx of Seminary Priests had greatly added to the number of disaffected persons at home; in addition to which the nation was actually suffering from the evils of famine. A form of prayer with fasting was drawn up by the Archbishop, and appointed to be used throughout England every Wednesday and Friday, when at least one of each family was required to attend: and every Sunday all licensed preachers were desired in their sermons to remind their congregations of God's many and great mercies to them, and to urge them to thankfulness and sincere repentance. For the use of such of the Clergy as were not licensed, three Homilies were prepared, the subjects of which were Repentance, Fasting, and Alms-giving: so clearly was the truth understood in those days, that the only way to enjoy even temporal prosperity is to "seek first the kingdom of God and its righteousness!"



THE HOPE THAT ACCOMPANIES SALVATION.

One property of that hope that accompanies salvation is this, It makes the soul lively and active, "Lord, I have hoped for thy salvation, and done thy commandments," Psalm cxix. 166. Hope puts the soul upon doing, upon obeying. "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant (or much) mercy, hath begotten us again unto a lively hope by the resurrection of Jesus

Christ from the dead," 1 Peter i. 3. It is called a lively hope because it brings life and comfort into the soul; and it is called a lively hope in opposition to the withering and dying hopes of hypocrites and wicked men; and it is called a lively hope because it flows from lively causes, viz. the Spirit of Christ, and the soul's union and communion with Christ; but mainly it is called a lively hope because it puts the soul upon lively endeavours. Hope will make a man pray as for life, hear as for life, and mourn as for life, and obey as for life, and work and walk as for life. Hope will not say, this work is too hard, and that work is too hot; this work is too high, and the other work is too low. Hope will make a man put his hand to every work; hope makes a man more motion than notion, it makes a man better at doing than at saying, &c. Hope gives life and strength to all religious duties and services. "He that plougheth should plough in hope; and he that thresheth in hope shall be partaker of his hope," 1 Cor. ix. 10. Hope will put a Christian upon ploughing and thrashing, that is, upon the hardest and most difficult services for God and his glory. If fleshly hopes of gaining the honours, riches, and favours of this world made Absalom, Ahitophel, Jehu, Haman, and many heathens full of life and activity, full of motion and action. Verily holy and heavenly hopes will make men much more lively and active, by how much heavenly hopes are more excellent than earthly. A man full of hope will be full of action; a lively hope and a diligent hand are inseparable companions. Hope will make a man do, though he dies for doing.

Another property of that hope that accompanies salvation is this, It will [make a man sit, Noah-like, quiet and still in the midst of all storms and tempests, in the midst of all combustions, concussions, and mutations; when others are at their wit's end, then hope will house the soul, and lodge it safe and quiet in the bosom of God. "And thou shalt be secure, because there is hope; yea thou shalt dig about thee, and thou shalt take thy rest in safety," Job xi. 18: the Hebrew word that is here rendered *rest*, is from a root that signifies, 'to rest and sleep quietly, as in ones bed.' Hope will bring the soul to bed safely and sweetly, in the darkest night, in the longest storm, and in the greatest tempest. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil," Heb. vi. 19. Hope is the anchor of the soul that keeps it quiet and still in all storms and tempests; it keeps the soul from dashing upon the rocks, and from being swallowed up in the sands. Hope is an anchor that is fastened above, not below, in heaven, not in earth, within the veil, not without; therefore the ship, the soul of a believer, must needs be safe and secure. That ship will never be split upon the rocks, whose anchor is in heaven. Hope enters within the veil, and takes fast anchor-hold, on God himself; and therefore blow high, blow low, rain or shine, the soul of a saint is safe. Divine hope settles the heart; he that cannot look for more than he hath, can never be settled nor satisfied; our best and greatest estate lies in invisibles; our perfect and complete estate lies not in what we have in possession, but in what we have in expectation, in reversion.—*Brooks.*

THE SPIRITUAL RAILROAD.

Written by a poor man.

The line to heaven by Christ was made,
With heavenly truths the lines are laid :
From earth to heaven the line extends
To life eternal where it ends.

Repentance is the station then
Where passengers are taken in,
No fee for them is there to pay
For Jesus is Himself the way.

God's word is the first engineer,
It points the way to heaven so clear,
'Through tunnels dark and dreary here
It does the way to heaven steer.

God's love the fire—His truth the steam
Which drives the engine and the train :
All you who would to glory ride
Must come to Christ—in him abide.

By first, and second, and third class—
Repentance, faith, and holiness—
You must the way to glory gain,
Or you with Christ can never reign.

Come then, poor sinner ! now's the time,
At any station on the line
If you repent and turn from sin
The train will stop and take you in.

Rev. H. A. SIMCOE, (Peaseale-Press,) Cornwall.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. XI. NOVEMBER, 1845. [VOL. XIV.]

SHORT SERMON.

“ Nevertheless I have somewhat against thee, because thou hast left thy first love,” Rev. ii. 4.

Time was when we almost suspected our every step, lest we should deviate from the right way; our language as we moved along the road of life was, “Hold thou me up and I shall be safe;” “let us not turn aside from thee, O Lord, to the right hand or the left, we suspect a snare in every thing.” If the light of God’s countenance was, however short, at all intercepted, we were sensible of it, and deeply regretted it; we were ready to ask, Is there not a

cause, or why is it? if we were betrayed into any sin, we were far from being without sin during this time, we were humbled for it, nor could feel comfortable until by a fresh application to Jesus's blood we received the pardon of it. As often as idols were setting up in our hearts, we endeavoured in the Lord's strength to pull them down, we mourned over, and could not excuse our trifling spirit; we could make no allowance for our infirmities which were many; but with regard to them all, such as occasional drowsiness under the preached Gospel, coldness and deadness in prayer, it may be quickness or sullenness of temper, with regard to all we were disposed to say, "Down with it, down with it, even to the ground." But how is it now? Time was when a little comparatively of this world's goods would satisfy us, when we could scarce think of any thing but the durable riches of Christ, the love of God, the joy of the Holy Ghost, eternal acceptance, full salvation, and the heavenly glory; when the thoughts of the coming of Christ—whether by his private messenger death to convey our spirits to the regions of peace, or in all the pomp and splendour of the great decisive day,—were most refreshing, most transporting; when there was a little more than usual brightness in the heavens, or some peculiar shape in the clouds of heaven, it would at times be sufficient to set our souls on fire to reach that blest abode where the Beloved keeps his court; when in some favoured moments any thing, every thing, would remind us of Jesus. But how is it now? Time was, when if our faults were kindly pointed out to us, our answer would be, "Let

the righteous smite me, and it shall be a kindness unto me, and an excellent balm which shall not break my head, but improve my heart. I will pray yet against my own wickedness ;" when the charge we would lay upon some of our intimate friends would be, I charge you, do not suffer sin upon me without correcting me for it. If you see any thing wrong in me, do tell me of it: when we were willing that others should think for themselves in matters where a diversity of opinion is very allowable; and, while we strenuously contended for truth, we were ready to sacrifice something for peace; when, it may be, we were not remarkably clear in reference to some doctrinal truths, yet we were warm in the experience of what we did know, and waited upon God to teach us what we knew not; saying, "What I know not teach thou me." How careful were we once lest we should grieve the Holy Ghost, the Comforter, and provoke him to hide from us his consoling presence, his bright beams, his sacred joy! And when he has been grieved by our perverseness, vanity, or self-sufficiency, how have we mourned our sad state, nor could rest until he again visited our souls with his saving health, and spoke peace to our wounded consciences! But how is it now?

Time was, when we were all on fire upon the first intimation of the will, the first whisper of direction, the most distant call of duty from the Beloved; when the responsive cry of our heart was, whenever the Lord stood over us and called, "Samuel, Samuel; Speak, Lord, for thy servant heareth." But how is it now? The call of duty, it may be, is unheeded,

the voice of conscience checked ! When it is the voice of the Beloved that knocketh, saying, "Open to me, my sister, my love, my dove, my undefiled ; for my head is filled with dew, and my locks with the drops of the night ;" is not this the excuse for non-compliance—"I have put off my coat, how shall I put it on ? I have washed my feet, how shall I defile them ?" And have we not reason most bitterly to lament the sad consequence of our criminal remissness, while we make the humiliating confession,—"My beloved put in his hand by the hole of the door, and my bowels were moved for him. I rose up to open to my Beloved, and my hands dropped with myrrh, and my fingers with sweet-smelling myrrh, upon the handles of the lock. I opened to my beloved ; but my beloved had withdrawn himself, and was gone : my soul failed when he spake : I sought him, but I could not find him ; I called him, but he gave me no answer. The watchmen that went about the city found me ; they smote me, they wounded me, the keepers of the wall took away my veil from me." Are there not too many proofs that we have left our first love ?

"Nevertheless," says Jesus, "I have somewhat against thee," &c. He may have somewhat against us, when the world may see what they conceive much to admire in us ; or the world may begin to find out that we are not as we once were ; and we may suspect it ourselves. But the Searcher of hearts may have seen all this long before ; and a revolting heart is as visible to him as a backsliding course. If then our former joyful days and peaceful nights in com-

munion with Jesus are succeeded by days of worldly anxiety, or nights of gloom ; if for the large room and the plain place in which our feet walked at liberty, our way is now hedged up with thorns that we cannot find our paths ; if Jesus's name can fall upon our ear of dulness without emotion, and it is a strange thing to think much about heaven ; if we have no tears to spare in the remembrance of our sins, and our hearts are in a manner hardened through the deceitfulness of it ; if our consciences do not smite us for our miscarriages in the way in which they once did, and we make too bold with temptation ; if we indulge evil tempers without much uneasiness afterwards, and consequently are strangers to permanent peace ; if we are not careful to improve our fleeting time as we once did, nor so value the Lord's people as we did formerly—rather looking out for their blemishes than allowing and imitating their excellencies ; if we do not draw out our soul to the needy, nor as we might succour the distressed ; if prayer is most frequently our burden, and there is a kind of secret satisfaction when it is over, and the business ended ; if ordinances are not quickening, and the senses usually drowsy under them, and we are in our hearts wishing the sermon less pointed, and less protracted ; if our Bibles are not now valued as they once were ; if we walk on heedless in our steps, leaving as it were the cause of godliness and glory of God to take care of themselves, and not much solicitous about adorning the gospel of Christ ; if long intervals can be allowed to elapse before we are humble enough to confess our sin into which we may have been betrayed, even to



DAVID'S HARP. THE 116 PSALM, WITH A
FRUITFUL EXPOSITION AND GODLY
DECLARATION OF THE SAME.—*BECON.*

THE FIFTH STRING.

*"What shall I give again unto the Lord for all
those things that he hath given me?" Verse 12.*

(Continued from page 233.)

Hitherto have I spoken of his temporal gifts, which though they seem to be much precious, as they are indeed, yet are they nothing to be compared unto those that follow. For look how much the spirit excelleth the body, so much do these gifts excel the other, being incomparable, and not able by any means to be recompensed of any creature neither in heaven nor in earth.

First, what an exceeding gentleness of God was this, when we were worthily condemned for our offence, and had no hope of health, to promise us straightways, because we should not despair, that his only begotten Son, the highest treasure that he had, should come down from his right hand, be con-

ceived by the Holy Ghost, take very flesh, and be born of the most pure Virgin Mary, reconcile us to his favour, make an atonement for us, purchase grace, mercy, and remission of our sins, offer his most blessed body a sweet-smelling sacrifice for our iniquity, suffer his most precious blood to be shed for the purgation and cleansing of our sins, and become a perfect and full satisfaction for all the sins of his people, that is, of so many as repent, believe in him, and lead a godly and innocent life! This promised God the Father oftentimes, and according to his promise, at his time predefined and before appointed, he most faithfully performed it, unto the perpetual joy and comfort of all true Christians.

But in the mean season, how great seas of kindness did he open unto us! After that he had set us in this world, how did he prosper us in all things that we went about! How did he give us the victory of our enemies! How wonderfully did he deliver us from our cruel enemy Pharaoh! How marvellously preserved he us, when he made the Red Sea to give place unto us! How favourably dealt he with us, when he gave us meat from heaven and water out of the hard rock! What a land did he give us flowing with milk and honey! And because we should live an honest and godly life before him, did not he give us his most holy law, yea and that not only in tables of stone, but also written in our hearts by the Holy Ghost? What goodly ceremonies also received we of him, which were mysteries, figures, types, clouds, and shadows of good things to come, even of Christ, of his most holy passion, glorious resurrection, &c.

All these things were great consolation to the true, spiritual, and Christian men, inasmuch as they preached Christ unto them, which according unto their faith wholly fixed on the promise of God, came at the time appointed into this miserable world, took flesh of the most glorious Virgin Mary, became like to us in all things, sin alone except, preached unto us the will of his heavenly Father, wrought miracles, suffered and died for our sins, and on the third day rose again for our justification. Certain days after he ascended into heaven, where he now sitteth on the right hand of God the Father Almighty, being there not idle, for he incessantly prayeth for us, being our Mediator and Advocate, appeasing daily the Father's wrath, and purchasing for us all good things. And at the latter day he shall come again to judge both the quick and the dead, both the faithful and unfaithful, both the sheep and the goats; and then shall he take us both body and soul united together with him into eternal glory, where we shall remain with him for evermore.

If any man desireth to know more of the benefits of God, and of his unmeasurable kindness toward us, let him resort unto the 'Pathway of Prayer,' and read where I entreat of thanksgiving, from the forty-second chapter unto the forty-ninth, and there shall he see this matter entreated of at large. If we did consider on this wise the inestimable benefits of God toward us, undoubtedly we would leave our unthankfulness, and say with David, "What shall I give again unto the Lord for all those things that he hath given me?" But let us see what our minstrel in-

tendeth to give again unto God, that we may follow him and do so likewise.

THE SIXTH STRING.

"I will take the cup of health, and call upon the name of the Lord." Verse 13.

Here David expresseth two things that he intendeth to do. One is to take the cup of health: the other to call on the name of the Lord. These are two things wherein God very much delighteth.

First he saith he will take "the cup of health," whereby is understood affliction, trouble, persecution, mortification of old Adam, killing of carnal effects, slaying of fleshly lusts, bearing of the cross, and at the last death, as it appeareth by the words of Christ to the sons of Zebedee; "Can ye drink (saith he) of the cup that I shall drink?" Also to his Father, "Let this cup depart from me;" whereby he understandeth his passion and death. To recompense partly the kindness of God, David saith that he will mortify the raging lusts of his own flesh that fight against the Spirit, and never leave until he hath made the body subject to the soul, that in all points it may be obedient to the law and will of God. For this is an high and acceptable sacrifice to God, as David witnesseth in another place, "A sacrifice to God is a troubled spirit; a contrite and humble heart God will not despise." St. Paul also saith, "I beseech you, brothers, by the tender mercies of God, that you give your bodies a sacrifice, that is quick, holy, and

acceptable to God, which is your reasonable serving of God." And God himself saith by the prophet, "Unto whom shall I look but unto the humble and broken in spirit, and unto him that feareth my words?"

To be continued.



THE TENTH COMMANDMENT.

The use which the Apostle makes of this command, telling us that he should not have known evil except the Law had said, "Thou shalt not covet;" that is, should not have known lust or desire to be sin except he had been taught it by this command, serves to awaken our attention to it. Though all the law be spiritual, that is, reaches beyond the mere letter of outward obedience to the motive and principle within, yet this is wholly so, dealing with nothing but the desires of the heart. While the other four commands forbid the injury of our neighbour as to the outward act, this strikes at the root from whence those outward acts proceed; it being "out of the abundance of the heart that the mouth speaketh," in bearing false witness, or uttering words of passion or revenge; and the hand injures his person or property. The sin prohibited then is the unlawful lusting after or desiring any thing that is our neighbour's,—whether house, wife, servant, maid, ox, ass, &c. And truly here does all sin begin. Thus St. John in his comprehensive description of all that is in the world,

that is, all that is evil and carnal in it, gives us these heads,—“the lust of the eye, and the lust of the flesh.” Thus St. James, “when lust hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death.” And this way did sin first enter the mind of man,—“When the woman saw that the tree was good for food, (the lusting of the fleshly appetite,) and that it was pleasant to the sight, (the lusting of the eye,) and a tree to be desired to make one wise, (the lusting after forbidden knowledge—the pride of life,) she took of the fruit thereof and did eat.” This was the motive by which Hamor and Shechem prevailed upon the men of their oity to be circumcised,—“Shall not their cattle and their substance and every beast of their's be *our's*?” Here we have the beginning of the complicated sins of Potiphar's wife,—“His master's wife *cast her eyes* upon Joseph.” Hence the iniquity, the madness, and ruin, amidst all his sight of things to come, of Balaam, “*loving the wages of unrighteousness.*” Here we have Achan's sin and Achan's ruin,—“When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I *coveted* them.” Here the secret reason of Saul's rejecting that word of the Lord, which was followed by his own rejection by God, though profanely covered by an ostensible reason of sanctifying it to God, and cowardly evaded by putting the blame upon the people. “Where fore then didst thou not obey the voice of the Lord, but didst *fly upon the spoil*?” Hence David's fall, “giving great occasion to the enemies

of the Lord to blaspheme;" and David's broken bones and heavy chastenings that he should not be condemned with the world, *looking upon* Bathsheba to lust after her. Here the beginning of Gehazi's two-fold lie and ever-cleaving leprosy—"Behold my master hath spared Naaman this Syrian, but as the Lord liveth I will run after him, and *take somewhat of him.*" Hence wicked Ahab's deeds of false witness and blood, and the dogs' commission by righteous vengeance to lick his own. Hence Ananias' and Sapphira's awful sin—lying unto God—and no less fearful judgment. Hence Demas forsook the Apostle's company, and fore-went an Apostle's crown of glory. Hence the Pharisees' long prayers prepared them to receive greater damnation—made for a show, that they might devour widows' houses more surely.

How hath God by prophets unto the Fathers, and by his Son and by his Apostles uttered the voice of woe and warning against this corruption of our nature!—"They lay wait for their own blood, they lurk privily for their own lives: so are the ways of every one that is greedy of gain, which taketh away the life of the owners thereof." "For the iniquity of his covetousness was I wroth and smote him." "The wicked blesseth the covetous whom the Lord abhorreth." "Woe unto him that coveteth an evil covetousness to his house that he may set his nest on high." "Woe to them that devise iniquity, and work evil upon their beds: and they covet fields and take them by violence, and houses and take them away; so they oppress a man and his house. Therefore thus saith the Lord, behold against this family

do I devise an evil." "Take heed and beware of covetousness," saith our Lord to his disciples. "They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition, for the love of money is the root of all evil; which while some coveted after they have erred from the faith, and pierced themselves through with many sorrows."

By inference to the contrary this command teaches us to practise the all-important duty,—the great preservative from the breach of it,—contentment with such things as we have. The same Apostle therefore that could say to the Ephesian elders, "I have coveted no man's silver, or gold, or apparel," could also say, "I have learned in whatsoever state I am therewith to be content;" and could tell us, that "godliness with contentment is great gain,"—great gain to ourselves, for it preserves us from all the present "carefulness" that embitters and distracts the hearts of those that "will be rich," as well as from those snares and temptations into which such must expect to fall. It is a preservative to our neighbour; for if content with our own, then our neighbour can suffer no loss or harm by us, either in house, or wife, or ox, or ass, or man, or maid, or any thing that is his, whether purse, which he that steals 'steals trash,' or the 'far greater thing'—our reputation.

We have need then of David's prayer, (and the prayer of such an one shews us what need the holiest have of it,) "Incline my heart unto thy testimonies, and not to *covetousness*." Nor let us forget the use the Apostle makes of the language of this command

as referred to above,—“I had not known lust except the law had said, thou shalt not covet.”

The ignorance of the lawyer who said, “All these things have I kept from my youth up;” the self-righteousness of the ancient and modern Pharisee, the doctrine of merit of the papists, the Methodist’s perfection, may be all laid to this same source—ignorance of this law, which is holy, just, and good,—they know not its extent—as shewn by this command, (as shewn too by our Lord in his Sermon on the Mount,) reaching to the thoughts and intents of the heart. But till we understand this, till we feel this, we can never know our own sinfulness, never value aright the Gospel of salvation by Christ, never be established in the faith, renouncing our own righteousness, and embracing that which is of God by faith—never can we walk humbly, and therefore closely, with God; or in lowliness and meekness with man. It is only by fully understanding this that we can reach the Apostle’s height of perfection—feeling ourselves *by nature* the chief of sinners, *by grace* less than the least of all saints.



LIFE AND TIMES OF ARCHBISHOP WHITGIFT.

(Continued from page 237.)

Among those who bore the name of Puritans were many peaceable Ministers, who duly complied with all the customs of the Church as by law established, though they could not conscientiously approve of

every rite and usage: they had a great reverence for the Church, and deprecated anything like a separation from its communion, though its form of worship was not wholly agreeable to their judgments. It was on these that the rigorous measures of government bore hardest: unwilling to comply with the requirement which was more and more strictly enacted, of subscription to the Three Articles—they were ejected from their livings, and frequently reduced to a state of absolute want; for the resource to which they had formerly been able to turn—that of supporting themselves by keeping schools—was also taken from them, as no licenses were now granted to schoolmasters who refused to take the oath of supremacy. Among those who thus seem really to have suffered for conscience sake we find the name of Paget, a good and learned man, whose chief work was an English translation of Colin's 'Harmony of the Gospels.'

The continued efforts of the more vehement members of this party to overthrow the ecclesiastical government of the country drew forth many valuable works in its defence. Among which Hooker's 'Ecclesiastical Polity' holds the first place, which was published in the year 1594, with a Dedication to the Archbishop, in whom its author had always found a kind and ready patron. Finding themselves checked in every effort to obtain the countenance of the government, or in any direct way to gain further influence among the lower orders, the Non-conformists' next endeavour was to work upon the feelings of superstition, which ever holds sway over the minds of the ignorant, by pretending to cast out devils.

The proceedings of these exorcists however were stopped in the outset by the trial and imprisonment of their teachers, Darrel and More, by the Star Chamber.

We find the Archbishop at this time engaged in a controversy with Hugh Broughton, a Fellow of Christ's College, Cambridge, on the meaning of the article of the Apostles' Creed, 'He descended into hell;' Whitgift maintaining that Christ actually suffered the pains of hell, and Broughton that he merely went into the place of departed spirits. Broughton succeeded in gaining over his opponent to his own opinions, though the point was long a controverted one among the members of the English Church in general.

Broughton was a man who had attained an unusual proficiency in the Greek language, and was perhaps the first Hebrew scholar of his day, but a more arrogant and conceited person scarcely ever existed. He found great fault with the 'Bishop's Bible,' which was published in 1568, under the auspices of Archbishop Parker, after being carefully revised by the best critics who could then be found, and compared both with the oriental languages and with the former translations. He insisted on the necessity of a new translation, and did not hesitate to pronounce himself perfectly competent to make it. Neither the Archbishop, however, nor Lord Burleigh, to whom he applied for support with the most confident expectation of success, encouraged him in his intended undertaking; which so exceedingly mortified him that he went abroad, leaving behind him this character, 'That he was gone to teach the Jews Hebrew.'

The condition of the Papists in England at this time was one of great difficulty and peculiar suffering; indeed the whole course of public events had tended to make it increasingly so, since the attempt at insurrection in the North, under the earls of Westmoreland and Northumberland. The rigorous efforts of the king of Spain to form a party in this country who would firmly adhere to himself, and do their best to promote the success of his still projected attempt at invasion, rendered it very necessary that a strict watch should be kept over every movement of this party, whose members were constantly on the increase as the influence of the Seminary Priests became stronger and more generally felt. Their plots were carried on with such extraordinary secrecy, that it was no easy matter to discover who was who; and it therefore became a point of great importance to find out some expedient by which they might be forced to shew themselves in their true colours. Their spiritual guides impressed upon them that to enter a Protestant Church was absolutely heretical and damnable. Hence it was supposed that no surer test could be devised than that of inflicting heavy fines on such as refused to appear at public worship. Another end was also intended to be affected by this measure, —that of impoverishing those on whom the King of Spain partly depended. But small success, however, attended the endeavours of Elizabeth's ministers to aim a mortal stroke at the machinations of these traitors to their Queen and their country; papists no longer in conscience, but papists in faction; for many of them, taught by their religion that to do evil that

good may come is perfectly lawful when the Church's interests are concerned ; outwardly conformed to the rites of the communion they hated, so that it became next to impossible to detect their real sentiments.

To be continued.



THE IRISH PRIESTS AND THE BIBLE.

Every effort to spread the sacred Scriptures among the warm and generous-hearted Irish is systematically opposed by the Romish Priesthood, as far as circumstances will permit. The spirit of their opposition may be fairly esteemed by the following fact. —The son of a Protestant Clergyman was one day taking a walk, when the Father Confessor of an adjoining parish met him : after he had spoken awhile with him, he said, ' You're a smart lad, you young heretic ! do you know, I'd eat meat nine Fridays running to coax you into Maynooth College ? ' ' Would you,' replied the youngster, ' I'd more ; I'd fast every Friday of my life to coax Maynooth College into the river Shannon.' The priest somewhat surprised at this sally, spoke with the lad some minutes longer, and, when going off, presented him with a half-a-crown, saying, he gave it because he ' was the very picture and lovely representation of his own dear departed grandmother.' The boy took the half-crown and said, ' I will put it into Papa's ' Collecting Box,' by way of helping to buy Bibles for poor Irish.' This enraged the Priest, the face of the holy Father blazed, till ignition was momentarily threatened ! as

anathema of pious vengeance burst from his lips! —‘My curse,—the Virgin’s curse,—the curse of Peter and Paul,—the curse of the Church and the Martyrs be upon that Society!’ he shouted, ‘May a blight and a blast be upon it! it took from me the best Catholic in my parish to be a Scripture Reader last week, and he’ll steal them all from me before this time twelve months. So, you young reprobate, you’re going to abuse my kindness in this way! You’ll not take your life and the half-crown together from this place, till you swear on this blessed cross (taking one from his bosom) that you will not give my money to such an infernal purpose!’ So saying, and with a furious imprecation, he sprang off the saddle. It was a truly wild and painful scene! There stood the weeping boy and the savage man!—the boy so bewildered as to forget to restore the half-crown—the Priest so phrenzied with religious ardour as to forget that he stood before a child! There they stand, but it was only for a moment: the savage man had an Irish heart; the tears of childhood fell upon that heart and melted it to softness. The Priest remounted his horse, and bade the last adieu for ever. The Priest’s half-crown has since purchased an Irish Bible.

The curse fell where it was uttered—the breath of God wafted it aside. The Priest himself has since been gathered to them that sleep. He died penitent. Oh that he may awake to glory! But some kind reader perhaps says, ‘What of the Boy?—what of the Boy?’ He still lives, dear Friend; he lives to muse full oft on that eventful scene. He lives to

thank English people for their liberality and zeal to Ireland, and to urge them to the continuance in the noble work of giving to Irish men the Irish Bible—of giving children their heavenly Father's will in a copy they can *understand*—of giving to the bondmen of Rome the *Magna Charta* of 'Protestant Liberty.'

J. C. G.



MISSIONARY INTELLIGENCE.

Calcutta and North-India Mission.—Chupra Orphan School.

The Orphan Boys' School at Chupra is in a flourishing condition; and the contrast between the youths educated in it and the surrounding heathen is most striking. The cleanliness, intelligence, and good behaviour manifested by them, afford a reasonable hope that they will adorn the Christian character when they shall return to their respective villages.

I was deeply affected, as I strolled out on the Lord's-day morning, to see them, all neat and clean, sitting on the ground, eating their breakfast of curry and rice, that universal dish in Bengal. They sat in the form of a triangle, each boy with a large plate before him. When all were seated, and each little fellow had received a plate supplied with a strip of plaintain-leaf, hastily gathered from a tree in the adjoining garden, the Bowachee, or cook, came round with a large cooking utensil in his hand, and deposited a couple of handfuls in each plate. He then returned to the cook-house, followed by the eyes of

the hungry boys, and soon re-appeared with a smaller pot containing curry made from vegetables ; which he served out unaided by spoon, fork, or any thing save his fingers. And now, I thought, they will begin. But no : once more the principal actor vanished, and stayed so long that I almost grew hungry from sympathizing with the expectant boys. At length he issued from the kitchen with a small earthen cup containing salt, and after dropping a pinch of it into each boy's curry, disappeared. The eldest boy, placing his hands before his face, then bowed to the ground, all the others doing the same. He then slowly and fervently asked God's blessing on the food which He had given them, all joining in an emphatic ' Amen.' They then commenced eating, using their fingers for the purpose : first a little rice was taken in the hand, and then just dipped into the curry and salt in a corner of the plate to give it a relish. All this took place in the open air ; and the order, neatness, and devotion manifested on the occasion were truly pleasing. There were between twenty and thirty boys.

The appointment of a Missionary to each of the Stations in the Krishnaghar District has, in all probability, prevented many converts from drawing back through persecution or the lack of the means of grace and sympathy ; but I look upon the establishment of Christian Boarding-schools as being also of inestimable value to the cause of Christianity. At their own homes the children could not, humanly speaking, by any possibility have escaped contamination from the conversation and example of other heathen boys

and girls: in the boarding-schools they are brought up under the very eye of the resident Missionary, and surrounded by a Christian community. To know the full value of such Institutions—of which there are five for boys and five for girls in the District—the reverse of the picture, a heathen child in his own family and village, should be visited. May He who said, "Suffer little children to come unto me, and forbid them not," watch over and bless these Schools! —*Church Missionary Record.*

"Suffer little children to come unto me," &c.

In God's own hallow'd place
The Pastor Shepherd stands,
And while his arms the babe embrace
He speaks the Son's commands.

Presents him to the Lord
Within His blest abode,
And in the Saviour's holy word
Devotes the child to God.

Why on the font rests bright
The Holy Spirit's beam?
Why may the promise of its light
Shine on the cleansing stream?

Of holy faith the prayer
Which high as heaven ascends,
Jesus, the Cov'nant Angel there,
In His bright censer blends.

Led through the world's dark waves,
By water and by blood,
His little one the Saviour loves
Pure to behold his God.

C. K.

Rev. H. A. SIMCOX, (Penheale-Press,) Cornwall.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. XII.] DECEMBER, 1845. [VOL. XIV.

SHORT SERMON.

“Nevertheless I have somewhat against thee, because thou hast left thy first love,” Rev. ii. 4.

Look to yourselves, says St. John in his general Epistle, “that ye lose not the things that ye have wrought, but that ye receive a full reward.” Do the first works: return, O backsliding daughter, unto me; I am married unto thee. Faith in the person of Jesus, believing the record of God’s dear Son, this is the work of God—the first, the best work next to the perfect work divine of Emmanuel; and this is the principle, in the power of the Holy Ghost, of every

other good work. It will be unto you according to your faith. Faith worketh by love, and sets the wheels of the soul in motion. And what is the consequence of not attending to this advice? "Or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Now this is done in two ways: in one of which it will be done except we repent, &c.—either by removing the gospel from us altogether, or leaving us in the use of it unimproved by it, without a relish for it, or any good derived from it. When the extinguisher is put upon the gospel by its removal, or the soul loatheth the honey comb; and having abundance of the best of means it grows lean from day to day; what does this amount to but in effect the removal of the candlestick from us? Whether we have or have not a blessing, it is the same if we know not how to use it aright. The Lord removes the candlestick from a nation or individuals when he "miserably destroys those wicked men, and lets out his vineyard unto other husbandmen, which will render him the fruits in their seasons." To remember from whence we have fallen, to repent and do the first works, to return unto our former love, to put away the strange gods from our house, to dethrone every idol in the heart, to humble ourselves before the Lord, to flee to the blood of Jesus; this is to prevent the removal of the candlestick from us. To retrace our steps, to go back to Jesus, saying as we go, "Other lords beside thee have had dominion over us, but by thy name only can we be saved." "Take away all iniquity, and receive us graciously; and so will we

render the calves of our lips." "Ashur shall not save us, we will not ride upon horses, neither will we say any more to the work of our hands, Ye are our gods, for in thee the fatherless findeth mercy." Then will the Lord say unto us, I will heal their backsliding, I will love them freely; for mine anger is turned away from them. Exceeding great and precious promises are made in the Scriptures of truth to the returning backslider. The balm of Gilead can heal every wound. "There is balm in Gilead, there is a Physician there. Why then is not the health of the daughter of my people recovered?" Return, return, thou Shulamite, return! O in what moving strains does he, whose heart is made of tenderness, whose bowels melt with love, address thee! How shall I give thee up Ephraim? how shall I deliver thee Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together. If he has somewhat against us for leaving our first love; if his justice says, has the sinner backslidden as an heifer from his God; has he been as a bullock unaccustomed to the yoke; then cut the barren fig-tree down, infinite mercy pleads for him, and says, The law is magnified, justice has been satisfied, since Christ his Surety died. Boundless love produces its cogent reasons, brings forward its strong agreements in favour of the sinner, and says, "Deliver him from going down into the pit, I have found a ransom." "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as snow; though they be red like crimson, they shall

be as wool." "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it."

Are we smarting under the fractures which sin hath made? do we earnestly desire that the bones which God hath broken by reason of our own sins may rejoice? Then let us be assured that Jehovah Jesus can and will heal the stroke of every wound, stop our fountain of blood, stanch our spiritual issue of corruption, and close all the leaks of spiritual decay. What though the little foxes have spoiled the vines, he can take them, he can kill them: what though the wild boars of the forest have depopulated the vineyards, he can destroy them: though strangers have consumed our strength, he can restore what the locusts, the caterpillar, the palmer-worm, the canker-worm—the great army of corruptions hath spoiled; he can turn our captivity, enable us to take down our unstrung harps from the willows, cause us most resolutely and at once to cast all the idols to the moles and bats of the earth, return to our former simplicity, candor, purity, zeal, love, humility: so shall our latter days be better than at the beginning: no longer will the Lord blow a blast upon our comforts, nor hide his face from us. Peace will once more flow in like a river, and righteousness run down like the waves of the sea. The glorious promise made to the Church at Ephesus will encourage us; "he that hath an ear, let him hear what the Spirit saith unto the Churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the

Paradise of God." How encouraging! We must endure a conflict, maintain a conquest, gain a triumph if we would win the crown. Daily fighting in the Lord's strength against his and our foes, we daily conquer, we daily triumph; we may constantly exclaim with the great Apostle, "Thanks be unto God who always causeth us to triumph in Christ;" we overcome by the blood of the Lamb, and the word of our testimony: and this is the victory that overcometh the world, and the god of it, and all that is in it—the lusts of the flesh, the lusts of the eye, and the pride of life, which are not of the Father, but of the world—even our faith: and who is he that overcometh the world but he that believeth that Jesus is the Son of God? This tree of life which he that overcometh shall eat of, "the tree in the midst of the garden, which is on either side of the river, bears twelve manner of fruits, and the leaves of the tree are for the healing of the nations: we shall be abundantly satisfied on the fatness of his house, and he will make us to drink of the rivers of his pleasures." How glorious this promise! how sure its fulfilment! May we all be found conquerors daily, and more than conquerors at the last, through him who hath loved us, and given himself for us.

Lord, keep us near thee, make us happy in thee; let us not lose thy love, but keep ourselves in the love of God, and continue in thy love. And in order to this, do thou keep thy love in us. Continue the sweet manifestation of thy love to us; let it flow in most fully upon our hearts; let it powerfully constrain us to live no longer unto ourselves, but unto thee who hast died for us and risen again. Amen.



**DAVID'S HARP. THE 116 PSALM, WITH A
FRUITFUL EXPOSITION AND GODLY
DECLARATION OF THE SAME.—Becon.**

THE SIXTH STRING.

*"I will take the cup of health, and call upon the
name of the Lord." Verse 13.*

(Continued from page 252.)

Again, David confesseth here that he will not only mortify his carnal lusts, that he may be truly spiritual, but he will also patiently suffer whatsoever cross, that is, trouble, persecution, and affliction God layeth upon him, yea though it be very death. His heart is now so inflamed with the love of God for the benefits that he hath shewed unto him, that he accounteth not only all that he hath, but also his very life, too vile and of too small a price to give again for the glory of God, that he may at the least in some part shew himself thankful unto so bounteous and gentle a Lord, as St. Paul saith, "The Holy Ghost witnesseth and saith, that bonds and troubles abide me in every city. But I care not for it, neither is my life dear unto me; so that I may finish my course with joy,

and the office that I have received of the Lord Jesus, to testify the gospel of the grace of God. For I am not only ready to be bound, but also to die for the name of the Lord Jesus."

It is not without a cause that he calleth affliction, trouble, or persecution "the cup of health;" or salvation; for it bringeth indeed health and salvation to a true Christian man. And though the cross be bitter to the flesh, yet is it sweet and healthful to the spirit. And the more the body be depressed and made low, the more is the spirit exalted and made high, as St. Paul saith, "Though our outward man be broken, yet the inward is renewed day by day." Again, "We are not debtors to the flesh that we should live after the flesh. For if ye live after the flesh ye shall die: but if ye mortify the deeds of the body in the Spirit ye shall live. For they that are led with the Spirit of God are the sons of God." Therefore saith Christ, "If any man will come after me, let him deny and forsake himself, and take his cross daily, and follow me." For "by many tribulations must we enter into the kingdom of God." And "all that will live godly in Christ Jesus must suffer persecution." It was necessary, saith the Scripture, "that Christ should first suffer, and so rise again, and enter into glory."

But forasmuch as it is an hard thing for a man of his own strength patiently to bear the cross, and to suffer rebuke, slander, ignominy, blasphemy, evil reports, imprisonment, loss of goods, yea and perchance very death, for God's truth and the glory of his word; seeing that "though the spirit be ready, yet the flesh

is weak; therefore David saith he will "call on the name of the Lord." Wherefore? Verily for strength, that he may be able to bear the cross that is laid upon his back, that he swerve not when persecution cometh, and so slander that truth which so boldly he professed before. For without the assistance of God's Spirit no man is able to abide in the time of persecution, seemeth he never so valiant a soldier at other times; as we may see in the Apostles of Christ, who, before their Master was in danger, promised that they would never forsake him, but stick unto him even unto the very death, yet, when they came to the brunt, well was he that could run away fastest; in-somuch that he which before cracked most, and shewed himself boldest of all the other, I mean Peter, did not only flee away from his Master, but also shamefully denied him unto a poor maid, and sware that he never knew him: so impotent, weak, frail, and full of all imbecility is man, if he be left unto himself; and not endued with strength from above.

Therefore our minstrel David, king and prophet, not cracking of his own strength, nor boasting of his own free-will, without the help of God's Spirit, saith that he will call on the name of the Lord for strength and valiance, that he may manfully abide in the time of persecution, confess the truth of God's word, and publish his glory before all men, yea though a thousand deaths should follow.

It is very profitable for afflicted and troubled consciences to call on the name of the Lord. For, as Solomon saith, "The name of the Lord is a mighty tower, and very strong bulwark; unto that doth the

righteous man fly, and he shall be exalted and find succour." "Blessed is that man which putteth his trust in the name of the Lord, and regardeth not vanities and false imaginations." "Call on me (saith God) in the day of thy trouble, and I will deliver thee, and thou shalt honour me."

Thus see we partly how David goeth about to shew himself thankful again unto God for the inestimable benefits that he hath given him. He will mortify his carnal affects, and patiently suffer whatsoever cross, persecution, trouble, or affliction be laid upon his back for God's truth's sake. And that he may be the more able to do these things, he will "call on the name of the Lord." All these be very acceptable things in the sight of God; and God thinketh his benefits well bestowed where such gifts be given again unto him, proceeding from a gentle and thankful heart.

Now we, being no less bound unto God for his gentleness than David was, ought to shew ourselves no less thankful again to him than David did; or else are we much unworthy this inestimable benevolence of God. We ought therefore to provide that "no sin reign in this our mortal body," but that we "mortify our earthly members, whoredom, fornication, uncleanness, wantonness, evil concupiscence, and covetousness, which is the worshipping of idols, for the which the wrath of God is wont to come upon the children of unbelief." All wrath, indignation, malice, cursed speaking, filthy communication, lying, &c. ought we to lay aside, and put upon us tender mercy, gentleness, honest behaviour, meekness, softness,

goodness, charity, peace, joy, faith, temperance, with all the other fruits of the Spirit. For "they that are of Christ have crucified the flesh with the lusts and concupiscences thereof; yea, they are dead to the world, and their life is hid with Christ in God.

Moreover, we must be contented to take the cup of health at the Lord's hand, and patiently suffer whatsoever cross he layeth upon us, yea, and praise him in the midst of our trouble, accounting ourselves so much the more blessed, seeing that it is given unto us "not only to believe in him, but also to suffer for the glory of his name," being thoroughly persuaded, that "if we suffer with Christ we shall reign with him." For "many are the troubles of the righteous in this world, but from them all shall the Lord deliver them;" if none otherwise, yet at the least by death, which is the next way unto the very true life.

And because it is hard for the flesh to away with the cross, (which seeketh glory, wealth, ease, riches, honour, and not ignominy, scarceness, disquietness, poverty, shame, and opprobry,) therefore must we fly with fervent and continual prayers unto God and unto his most holy name, that we may have strength sent us from above to do these things aforesaid, that by no means we be found ingrate, unthankful, and unworthy the great and unmeasurable kindness which God hath shewed unto us. So shall God not only not take away his gifts from us, but also increase them daily more and more, as the Scripture saith, "To every one that hath it shall be given, and he shall have abundance: but whoso hath not, from him shall be taken away even that he hath also."

THE FIFTH COMMANDMENT.

‘In this second table are contained, says Bishop Hopkins, six precepts, all of them enjoining our duty towards man; and he may be considered either as our Superior, our Equal, or our Inferior. Our duty towards our superiors and inferiors (which are correlate) is prescribed in the first of these six.’ In this command we have a precept and a promise. A precept—“Honour thy father and thy mother.” God having provided for the honour due to himself in the four commands of the first table, and therein for the preservation of order, peace, and happiness between Himself as the paramountt governour of the creature and the creature to be governed, next provides for the maintenance of the honour due to those whom he is pleased to set in authority, as subordinate governors, acting in his name in this lower world. Now this subordinate authority was primitively vested in Parents; all other rule and government taking its origin in process of time, and from the necessity of the case, from theirs. Hence we find Sovereigns and Ministers of God, Magistrates and Masters, Superiors and Instructors, called by the name of *Fathers*;—the name primarily belonging to the natural Parent, and originally vested in Jehovah as the common parent of all. The honour due to all these in their relation to those who are set under them must be considered as classed under the head of this command.

First then, literally in natural and primitive order, the honour due to Father and Mother.

Under the word *Honour*, as regarding parents, we

shall find in Scripture the duties of reverence,—receiving instruction and reproof,—obedience,—and support. Now reverence is defined to be a kind of worship, honour, and observance joined with a certain degree of fear, and special humility and submission as well of body as of mind, which inferiors ought to shew to him who is superior to them in station, authority, or virtue, including great respect for his words and deeds, and in fact for all that belongs to him.

The thoughts of the heart, the words of the lips, the gesture of the body, the action of the life should embody this definition. For the gesture of the body we have Joseph, who bowed his face to the earth before his father Jacob: and Solomon, though a king upon a throne, rose up to meet his mother Bathsheba, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother, and she sat on his right hand. For readiness to receive instruction and reproof we have the injunction contained in Proverbs i. 8, "My son, hear the instruction of thy father, and forsake not the law of thy mother. A fool despiseth his father's instruction, but he that regardeth reproof is prudent. Harken unto thy father and mother that begat thee; and despise not thy mother when she is old." For *obedience*,—"Children obey your parents in the Lord, for this is right. Children obey your parents in all things, for this is well-pleasing unto the Lord:" For *support*, Matth. xv., "God commanded, saying, Honour thy father and mother, and he that curseth father or mother let him die the death. But ye say,

whosoever shall say to father or mother, It is a gift, by whatsoever thou mightest be profited by me, and honour not his father or mother, he shall be free; thus have ye made the command of God of none effect;" whence we must infer, that the support of parents was a part of the honour due to them, and a neglect of that support, under any pretence, a breach upon that honour.

Next we come to the duty which we owe as subjects of the Sovereign set over us. For they are but as the Fathers of a larger family—powers that be ordained of God—invested with like authority; the duties of subjects to whom therefore we may class under the same heads—of *reverence, hearing instruction and reproof*, as declared by their laws: *obedience and support*—"custom to whom custom, tribute to whom tribute, fear to whom fear, honour to whom honour."

Next with regard to husband and wife, though nearer in point of equality than the other, yet is the husband the constituted head of the wife, and therefore still armed with the same Scripture authority; to whom is due *reverence* from the weaker vessels, "as Sarah obeyed Abraham, calling him lord." *Obedience*,—"wives be in subjection to your own husbands;" "obedient to their own husbands." *Hearing instruction*,—"if they will learn any thing let them ask their husbands at home."

Next, between Ministers and people—for Ministers are Fathers in Christ—the begetters of spiritual children; and therefore whatever honour, reverence, obedience, and support, and due hearing of instruction

and reproof is due to the fathers of our flesh, it will be hard to shew that they are less due to those who are set over us with the same authority in the Lord.—“Obey them that have the rule over you, and submit yourselves,” is language as strong as words well can make it.

Masters and servants form the next class under the head of this command, equally enforced by Scripture.

Come we to the promise of this command, which as the Apostle tells us, is the first which bears such fruit. Now though it be true that God dealt much more in a way of promises of earthly good with those to whom the command was first given than with his Israel now; yet he that told us by his own mouth, “Seek ye first the kingdom of God and his righteousness, and all these things shall be added;” and by his Spirit afterwards, “godliness is profitable,” &c. sufficiently teaches us in the same way still to look for the enjoyment even of this present life: thus the general rule still holds good. And in the natural order of things we see it must be so;—the obedient child is the obedient subject of the Sovereign—the obedient servant of the Master—the obedient wife of the Husband—the obedient spiritual child of the Minister; and thus the foundations and bonds of society—civil, moral, and religious—are kept together, peace, and order, and happiness are the result. And happy, thrice happy, the family and the nation that are in such a case; yea blessed they that thus prove that the Lord is their God.

**LIFE AND TIMES OF ARCHBISHOP
WHITGIFT.**

(Continued from page 260.)

Cardinal Allen, a zealous papist, who preferring his Church to his country, had expatriated himself at the beginning of Elizabeth's reign, and during his voluntary exile had been the means of founding the first Popish Seminary at Douay, now anxiously exerted himself to put an end to this occasional conformity on the part of his English brethren; and it would seem laid their case before the Council of Trent, where it was examined into by a select number of Fathers, who decidedly condemned the conduct which Allen had deprecated, as the very worst kind of hypocrisy.

In 1598 died Philip of Spain, and with his life the hopes of the English Papists were for a while extinguished; for his Successor, Philip III. was a weak and irresolute Prince, incapable of carrying into execution his father's plans for the invasion and conquest of England, and the restoration of the Popish religion in this kingdom. Hence the fears and anxieties of the Queen and government were in a great degree allayed. Three years afterwards a violent quarrel took place between the Jesuits and the secular priests; the latter accusing their opponents of having been the occasion, by their various plots, of the heavy enactments under which they had so long groaned. While this dispute was at its height, the Privy Council was informed of some fresh schemes originated by the Jesuits; and an order was immediately issued

by which that seditious and crafty body were banished the kingdom on pain of death; and the same penalty was threatened to the seculars who should refuse the oath of allegiance.

The reign of Elizabeth, as well as the life of the Archbishop, was now drawing to a close, and during their last years the Puritans remained quiet, convinced at length of the folly of opposing a government which had shewed itself so determined to enforce conformity to the rites of the Reformed Church of England: though many of them lived in hope that on the accession of James the First, a Prince who had been educated in Presbyterian principles, a state of things more in conformity to their views would be established. Whitgift was engaged about this time in controversy with some of them on the Sabbatarian question; a subject which now began to be discussed so universally and so vehemently, that, to use the words of a writer of that day, 'The Sabbath itself had no rest.' Dr. Bound, a Puritan Minister, had published a book, in which he proved that the strict observance of the *Sabbath*, as the Lord's day then began first to be called, had not ceased to be binding on Christians when the ceremonial law was done away with by the death of Christ, and that therefore all needless work done on that day was absolutely sinful; as were also the various recreations and amusements then sanctioned by the laws. Great efforts were made on the part of government for the suppression of this book, but to little purpose, for copies of it were quickly circulated throughout the kingdom. And, strange to say, its doctrines were eagerly

embraced, and actually carried out by the majority of the people. The extraordinary effects it produced are thus quaintly described by Fuller,—‘On this day the stoutest fencer laid down the buckler, the most skilful archer unbent his bow, counting all shooting beside the mark; may-games and morish-dances grow out of request; some of them are ashamed of their former pleasures, like children grown bigger, blushing themselves out of their rattles and whistles. Others forbear them for fear of their superiors, and many left them off out of a politic compliance, lest otherwise they should be accounted licentious.’ He thus accounts for the cause of this change, ‘Seeing it is the greatest pleasure of the mind of man to do what he pleaseth, it was sport for them to refrain from sports, whilst the forbearance was in themselves voluntary, arbitrary and elective, not imposed upon them!’ Whatever may have been the cause the effect is one in which we must rejoice, as a revival of what it had been the object of Popery even in its earliest stages to bring into disuse: and as such it was hailed by many good and learned men in those days, though by others it was deprecated as a return of the Christian Church to the Jewish yoke. At the head of this little party was the venerable Archbishop, whose views on the subject we cannot but regret. His opposition to those who disseminated the new doctrine by their preaching and writings rendered him odious to the people; which was attributed to a mere dislike of and desire to crush in every way the party from which they aminated; though most unjustly so, for mistaken as he may have been in his views on this

controverted point, he was undoubtedly sincere, and actuated by a desire to check every doctrine which he believed to be false in the Church of which he was the spiritual head.

Cartwright, the great leader of the Non-conformists died at the close of this year; the latter part of his life had been spent in quiet conformity, and at his death he deeply lamented the troubles he had caused in the Church, by the schism of which he had been the chief fomentor, and wished he could begin his life again, that he might testify to the world his dislike of his former ways. His death was speedily succeeded by that of the Queen. Her Majesty had been visibly declining in health and spirits since she had been persuaded to sign the fatal warrant for the execution of Essex. Her grief for the loss of her favorite, and regret at having consigned him to the scaffold became daily more bitter, and she sunk at last into a profound melancholy, from which she made no effort to rouse herself, refusing all medicine, and scarcely taking food enough to keep body and soul together. Her dying hours were cheered and soothed by the presence of the Archbishop, who, after examining her of her faith, prayed earnestly by her bedside till within a short time of her death, when she expressed by her countenance and gestures—for she had for some time been speechless—that she had found comfort. She expired on the twenty-fourth of March in the 70th year of her age, and the 45th of her reign, the last of the house of Tudor, which had governed England for 118 years; a period more remarkable perhaps than any other in the annals of

our land for the extraordinary changes enacted in it with regard to religion, literature and the general condition of the country.

Never had a sovereign been welcomed to the throne by all classes of the community with more heartfelt joy than Elizabeth, and few have died whose loss was more universally and deeply lamented. "Many daughters have done worthily, but thou surmountedest them all," was the language of Hall in his sermon on the tenth anniversary of the accession of James I. in which he further apostrophizes her as the 'blessed Queen, the Mother of this nation, the nurse of this Church, the glory of womanhood, the envy and example of foreign nations, the wonder of the times!' Her character had undoubtedly many and great faults, but some of them are certainly traceable to the circumstances of her early life, and to the temper of the days in which she lived. Her government in matters ecclesiastical and civil was remarkably vigorous and fearless. As head of one of the two great parties into which the Reformation had divided Europe, she occupied a most prominent and important situation—the hope and the main-stay of the Protestant cause, whose leaders depended on her as their sole support. And feeling the responsibilities and the difficulties under which she laboured, her first care was to gather around her men whom she deemed, from their talents, judgment, and zeal, best suited to be her advisers and assistants in the great work before her. To her memory the true Protestant will ever revert with feelings of thankfulness, as to one who was the honoured instrument of establishing our

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revered Church on the firm basis against which the storms of nearly two centuries and a half have beaten in vain !



POETRY.

ST. STEPHEN'S DAY.

The Son of God is gone to war, a kingly crown to gain,
His blood-red banner streams afar ! Who follows in his train ?
Who best can drink His cup of woe triumphant over pain ?
Who boldest bears his cross below ? *He* follows in his train !

The Martyr first whose eagle eye could pierce beyond the grave,
Who saw his Master in the sky, and called on him to save ;
Like Him, with pardon on his tongue, in midst of mortal pain,
He prays for them that did the wrong. Who follows in *his* train ?

A glorious band, the chosen few, on whom the Spirit came,
Twelve valiant saints, the truth they knew, and brav'd the cross
[and shame,
They met the tyrant's brandish'd steel, the lion's gory mane,
'They bow'd their necks the death to feel. Who follows in *their*
[train ?

A noble army, men and boys, the matron and the maid,
Around their Saviour's throne rejoice, in robes of light array'd.
They climb'd the dizzy steep of heav'n, thro' peril, toil and pain—
Oh God ! to us may grace be given,—to follow in their train.
BISHOP REYNOLDS.

END OF VOL. XIV.

Rev. H. A. SIMCOE, (Penheale-Press,) Cornwall.



